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MINUTES, PAPERS AND NOTES

OF THE

Friends Society of

WOMAN'S FOREIGN MISSIONARY CONFERENCE

OF

FRIENDS IN AMERICA,

HELD IN

INDIANAPOLIS, INDIANA.

1888.

PUBLISHED BY DIRECTION OF THE CONFERENCE.

E. WINTHROP, ME.: -
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Call of the Conference.

The following CALL for a Conference on the subject of Foreign Missions, by the Women's Executive Board of Foreign Missions of Western Yearly Meeting, was sent to the different Women's Boards in America, in the autumn of 1887. All these Boards, ten in number, representing all the Yearly Meetings of Friends in America except Baltimore,—which has no independent woman's organization on this subject,—responded by appointing delegates to the Conference, which met in Friends' Meeting House, in Indianapolis, Indiana, on the 31st day of third month, 1888.

CALL.

To the Executive Boards of the Women's Foreign Missionary Societies.

Believing that great good will accrue to the Women's Foreign Missionary Societies of Friends and to the work they have in hand, from the holding of a *Union* Conference, the Women's Foreign Missionary Society of Western Yearly Meeting invites at this time each of the independent Women's Foreign Mission Societies to associate with them in holding such a Conference, at Indianapolis, Indiana. The same to be composed of a proportionate number of delegates, one for each one hundred members and one for each fraction of one hundred, including children; the Conference to be held in case *five* of the Women's Foreign Missionary Societies unite with this call.

We ask each Executive Board to take the subject under early advisement and appoint one of their members, who, associated together, shall constitute a committee to determine a time for holding such a Conference. This committee to appoint out of itself a sub-committee for arranging a Program.

By order of the Women's Foreign Missionary Society of Western Yearly Meeting.

R. M. MORRIS, Corresponding Secretary.

Subsequently the number of delegates to be appointed by each Board was increased by two, and the Foreign Missionary Societies of Earlham and Wilmington Colleges were also invited to send delegates to the Conference.

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Minutes of the Conference.

INDIANAPOLIS, INDIANA, Third month, 31st, 1888.

The Woman's Foreign Missionary Conference of Friends in America, was called to order by Eliza C. Armstrong, President of Woman's Foreign Missionary Society of Western Yearly Meeting.

Esther T. Pritchard, editor of "Friend's Missionary Advocate," was chosen temporary President, and Jemima T. Pray of Indianapolis, temporary Secretary.

"All hail the power of Jesus' name!" was sung. The President read the 121st Psalm, and the Conference engaged in a season of silent prayer, followed by vocal thanksgiving and petition from Esther T. Pritchard, Sarah E. Jenkins and Mary Morris. The work of the Conference, with its influence for the future, was definitely committed to the great Head of the church, that He might accord to all the exercises His direction and blessing.

The names of delegates from the different societies were read; some of these were not present. A few of the places were filled by substitutes.

Words of welcome from the Western Board were given by Eliza C. Armstrong, and from the Indianapolis Auxiliary by Jemima T. Pray (see Appendix); to which responses were given from all the delegations.

Margaret W. Haines, on behalf of Philadelphia delegation.

Mary M. Naylor, of the Iowa delegation.

Hannah D. Francisco, of the Indiana delegation.

Phebe S. Aydelott, of the New England delegation.

Sarah E. Jenkins, of the Ohio delegation.

Alma G. Dale, of the Canada delegation.

Mary L. Peelle, of the North Carolina delegation.

Mary L. White, of the Kansas delegation.

Ann M. Haines, of the New York delegation.

Marianna Brown, of the Earlham College Society.

Ellen C. Wright, of the Wilmington College Society.

Lydia G. Rhoads, of the "Earnest Workers," Philadelphia.

A telegram was received and read from Henry William Fry of London. He is now in America and had hoped to have been present at the Conference. As way did not open for this, he sent his regrets, adding Col. 1:9, 10.

A telegram was also received from Margaret C. Kimber, of Newport, R. I., Corresponding Secretary of the New England Board. "New England sends greeting. Gathered with one accord in one place, may you receive a pentecostal blessing."

On motion Phebe S. Aydelott, Lida G. Romick and Margaret W. Haines were appointed a committee to prepare responses and greetings. They were requested to prepare words of cheer to be sent to Eli Jones.

The following persons were chosen by their respective delegations, to bring forward to the afternoon session names of officers for a permanent organization, viz.: Eliza C. Armstrong, Mary Morris, Eliza J. Lindley, Mahalah Jay, Myra E. Frye, Mary B. Wood, Phebe J. Wright, Mary L. Peelle, Hannah J. Sleeper, Etta Carpenter, Marianna Brown and Ellen C. Wright.

After singing the Doxology, adjourned.

2 P. M.

Dr. Dongan Clark read the second Psalm and offered prayer.

A letter of greeting was read from the "Missionary Helpers' Union," of England. (See Appendix.)

Also a message from Caroline W. Pumphrey.

Greeting was received from Amy T. Jones of Michigan, "The Lord God of your fathers make you a thousand times so many more as you are, and bless you as He hath promised you." Deut. 1:2.

The committee on permanent organization proposed Ann M. Haines, of Buffalo, New York, for President; Jemima T. Pray,

of Indianapolis, for Secretary; Alma G. Dale, of Canada, for Assistant Secretary.

The report of the committee was adopted. The President, on taking her seat, made some appropriate remarks.

The topic, "The Missionary Treasury," was discussed; opened by a paper by L. Maria Deane, on "Systematic Giving." (See Appendix.)

Testimonies to the financial benefit and to the blessed spiritual experience, gained by systematic giving, were given by Esther T. Pritchard, Lida G. Romick, Mahalah Jay, Catharine M. Shipley, Eliza C. Armstrong, Mary L. White, Mary M. Naylor, Elizabeth T. Larkin and Sarah E. Jenkins.

"Other methods of raising money," were given in a paper by Hannah D. Francisco. (See Appendix.)

Ella J. Davis spoke on the subject "Woman and the Pocket-book." (See Appendix.)

Sarah E. Jenkins, on "Wise Investments." (See Appendix.)

Esther T. Pritchard said she was not in favor of sending a man to the foreign field to found a Mission whom she would not be willing to trust to take \$25,000 and buy her a farm and build a house.

Again, our missionaries should enter this work for life, not plant a mission and presently desert it. It was also an unwise investment to send out men and women not sound in body, or with inherited tendencies to disease which the climate of the country was likely to develop. This would involve their early return, and the money that had been invested in outfit and transit would be comparatively wasted.

Mary L. White said she thought this one of the most important subjects that could claim our attention.

"Needs of the Heathen and their claims upon the Church," were presented by Ellen C. Wright of Wilmington College. (See Appendix.)

The subject of "Medical Missions" was presented in a paper by Mary Morris of Philadelphia. (See Appendix.)

Conference adjourned.

8 P. M.

The session was opened by singing a Hymn.

Scripture reading by Lewis I. Hadley, and prayer by Calvin W. Pritchard.

Dr. Dougan Clark of Earlham College, read the address of the evening, "The Enduement of Power." At the request of Dr. Clark the address will not be published. The Editor of the *Friends' Missionary Advocate*, speaks of it as "a paper, that for strength, clearness, spirituality, and beauty of diction did credit to the able author of 'The Offices of the Holy Spirit.'"

Prayer followed, and under much solemnity the Conference adjourned.

The fellowship meeting on First Day afternoon, was led by Elizabeth T. Larkin of New England.

Appropriate scripture was read, to prove the necessity of fellowship with God, and from this will naturally spring "fellowship with the saints."

Then followed personal experience of the saving power of Christ, and the blessed privilege of continual abiding in Him.

Second day, Fourth month, 2d, 9 A. M.

The Consecration service was led by Abi T. Huntley of Dakota. Minutes of former sessions were read and approved.

The Committee on responses produced the following:

To Margaret C. Kimber, Newport, R. I.,—"The Missionary Conference returns loving greetings. Psalms 68:11, 12 (R. V.)."

To Amy T. Jones, Adrian, Michigan,—“Thy sisterly greeting in behalf of Adrian Auxiliary, met with a warm response from the Conference, and deep sympathy was expressed for thee in thy recent bereavement. Isaiah 54:5. 2 Cor. 1:3, 4, 7.”

On motion, a Committee of two from each delegation was appointed on Resolutions and suggestions, as follows :

From Western,	-	Mattie Chawner.
		Ella J. Davis.
Philadelphia,	- - -	Margaret W. Haines.
		Mary Morris.
Iowa,	- - - -	Mary M. Naylor.
		L. Maria Deane.
Indiana,	- - - -	Mary H. Goddard.
		Martha A. White.
New England,	- - -	Hannah J. Bailey.
		Myra E. Frye.
Ohio,	- - - -	Hannah W. Blackburn.
		R. Ella Levering.
Canada,	- - - -	Alma G. Dale.
		Phebe J. Wright.
North Carolina,	- -	Mary L. Peelle.
Kansas,	- - - -	Hannah J. Sleeper.
		Mary L. White.
New York,	- - -	Etta Carpenter.
		Hannah H. Mott.
Earlham College,	- -	Emily W. Mills.
Wilmington College,	-	Ellen C. Wright.

The Topic, "Junior and Juvenile Work," was opened by the reading of a paper by Elizabeth M. Jenkins, of Ohio. (See Appendix.)

Reports from the Yearly Meeting Boards on this subject were presented, but were too imperfect to tabulate. Where the children are organized they enter heartily into the work. Ohio Yearly Meeting is best organized in this department. An account of the Juvenile Society in Philadelphia called "Earnest Workers," was given by Lydia Rhoads. (See Appendix.)

"The Relation of Mothers to the Juvenile Work," was presented in a paper by Phebe S. Aydelott. (See Appendix.)

Marianna Brown of Earlham College, read a paper, "Co-operation of Schools and Colleges." (See Appendix.)

Moved that a Committee be appointed on Ways and Means of promoting missionary interest and organization among the Young

People and Children. That this Committee be composed of the Superintendents of Juvenile Departments, also one from each Board not so represented, and one from each of the College Societies; to report through the Committee on Resolutions. Carried. The appointment of this Committee was deferred until the afternoon session.

The "Willing Workers" of the Indianapolis Woman's Foreign Missionary Society, were introduced and sang Francis R. Havergal's Consecration Hymn:

"Take my life and let it be
Consecrated, Lord, to thee," etc.

Fraternal greetings were extended by Mrs. M. W. Tichener, of the Woman's Baptist Foreign Missionary Society of the West: "The President of the Board of Woman's Baptist Foreign Missionary Society sends greetings to you. 'God so loved the world that he gave his only begotten Son; that whosoever should believe on him should not perish, but have everlasting life.' We desire to tell of this love to the uttermost parts of the world. This is the great commission that interests you and us."

She spoke further of the missionary work in which they were engaged.

Mrs. T. C. Day of the Woman's Presbyterian Board of the Northwest. (See Appendix.)

Mrs. Frederick Baggs, State President of the Woman's Foreign Missionary Society of the Methodist Episcopal Church: "I feel that it is good for me to be here to-day. It affords me pleasure to extend Greetings from the Missionary Societies of our Church. From small beginnings by the favor of God our work has grown to great dimensions."

Myra E. Frye of the Woman's National Indian Association: "It gives me great pleasure to meet you in the name of the Woman's National Association. We represent nine different organizations. Those of us know, who in any way have tried to help the Indians, how much aversion people have to them. Many think the Indians cannot be educated, cannot be christianized. This work was organized in 1879 by two or three devoted, consecrated men; it has reached out until it has an auxiliary in every State and Territory. I would express their thanks to you for all

you have done. To-day over sixty tribes have no schools, no missionary. So, dear friends, we invite you all to join in this work "

As each of these sisters came forward, the Conference rose to receive her. The sweet influence of the Holy Spirit binding together in love for each other, and for the cause in the interest of which the Conference was assembled. The feeling was voiced in singing, "Blest be the tie that binds.

The President made appropriate remarks.

The following greeting was sent to Eli Jones: "The Missionary Conference of Women Friends sends loving greetings. 1 Thess. 1:2, 3.

Response to H. W. Fry: "The Missionary Conference of Women Friends, gratefully acknowledge the receipt of thy telegram. We regret thou canst not be present on this interesting occasion. Thy prayer for us in Colossians has been sweetly answered, and we can truly say,—'This is the day which the Lord hath made, we will be glad and rejoice in it. This is the Lord's doing, it is marvelous in our eyes.' Philemon 5:6, 7."

Greeting was received from Isabel Hart, Corresponding Secretary of the Baltimore Branch of the Methodist Society. Esther T. Pritchard spoke warmly of her executive ability and devotion to Christ.

A note was read from Frances E. Willard, authorizing Esther Pugh to serve as Fraternal delegate from the N. W. C. T. U., to bear "warm greetings to the blessed dove-colored white ribbons with the Gospel in their looks;" she added, "Ask them to pray for us."

The Conference engaged in silent prayer for this great temperance organization, in which so many of our women are actively engaged, after which vocal petition was offered by Catharine M. Shipley.

A Telegram of Greeting was received from Rebecca M. Morris, Corresponding Secretary of the Western Board, who was prevented by ill health from filling her appointment as delegate.

Esther T. Pritchard read a part of a personal letter from Lucy Webb Hayes, President of the Home Missionary Society of the Methodist Episcopal Church, in which she expressed a hope "that

the Conference might have a successful meeting and that the blessing of God might rest upon it."

The telegrams and letters were referred to the Committee on Responses.

On motion a vote of thanks was extended to Dr. Dougan Clark for his able address and helpful presence during the day.

In grateful appreciation of the tide of blessing which rises higher and higher,

The Conference adjourned.

2 P. M.

"The light of the world is Jesus," was sung. Scripture reading and prayer by Hannah D. Francisco.

On motion a vote of thanks was extended to the little girls who kindly sang in the morning session

Moved that words of greeting and cheer be sent to our missionaries in the field. Carried. The appointment of a committee for this purpose was deferred until a future session.

Eliza C. Armstrong read a paper entitled, "Ways and Means." (See Appendix.)

Moved that a Committee on the subject of Co-operation be appointed by the chair, consisting of one from each delegation, including the chairman from New York. The motion prevailed, and the following appointment was made: Ann M. Haines, Eliza J. Lindley, Phebe S. Aydelott, Sarah E. Jenkins, Hannah J. Sleeper, Phebe J. Wright, Mary A. Peelle.

Esther T. Pritchard read a paper, "Our Woman's Foreign Missionary Societies." (See Appendix.)

The following, offered by Phebe S. Aydelott, after discussion, was adopted:

Resolved, That as a Conference of the Woman's Foreign Missionary Societies of Friends in America, we desire to record our conviction that the separate form of organization represented by these societies is the providential channel of women's work in mission fields; and further, that we cherish the organic individuality of our Boards and regard their self-government as essential to the best results; at the same time we earnestly hope the most

cordial relations of sisterly sympathy may ever be maintained by our Boards toward the other foreign missionary agencies of our church.

The Committee on Ways and Means was appointed as follows: Lydia Taylor, Eliza W. Hiatt, Elizabeth T. Larkin, Mattie Hadley, Elizabeth M. Jenkins, Mary L. White, Etta Carpenter, Margaret W. Haines, Phebe J. Wright, Emily W. Mills, and Ellen C. Wright.

Sarah Street, a missionary in Madagascar for twelve years, was called out and addressed the conference for a few moments. Lizzie Test was also introduced, she gave a little of her experience amongst the Kickapoo Indians.

Amanda Kirkpatrick and Naomi George of the Chicago Training School were brought forward. Their testimony as to their call to mission work, so enlisted the sympathies of the Conference that a brief season of prayer was entered into, committing and commending them to the care of our Heavenly Father.

Esther Pugh, fraternal delegate from the N. W. C. T. U., greeted the Conference on behalf of this organization. "The missionary and the W. C. T. U. work should go hand in hand. We cannot send our message to the foreign field without the W. F. M. S., and you cannot be as successful without the W. C. T. U. Our vessels go loaded with intoxicants enough to undo all the good the missionary can do. The black man, heathen though he be, has had to plead that whiskey be kept from his country. America is sending three times more than England and Germany combined.

"The round-the-world missionary, Mrs. Leavitt, is truly called of God. Fill out the sails of her vessel with prayer."

Adjourned.

7.45 P. M.

Myra E. Frye gave an account of the Mission of the New England Board to the Kickapoo and Iowa tribes of Indians. (See Appendix.)

The address of the evening was given by Emeline H. Tuttle who had spent several years amongst the Indians. (See Appendix.)

Third day, Fourth month, 3rd, 9 A. M.

The devotional exercises were conducted by Lida G. Romick; Topic, Development of Gifts. (See Appendix.)

The minutes of the preceding session were read and approved.

The Secretary being physically unable to attend to her duties, Lydia Taylor was appointed *pro tem*.

On motion the Editor of the Friends' Missionary Advocate was requested to use the space usually given to the Home Department, for a report of the Conference, in the next number of that paper.

The subject of printing the proceedings was discussed and referred to the committee on suggestions.

A response to the greeting of Rebecca M. Morris was sent. Also the following message to Isabel Hart.

"Thy loving greeting and words of cheer were very grateful to us and brought thee near to us in spirit; and we feel, dear sister, that we do 'commune heart to heart, linked by a never broken chain;' how meet it is to know that it is the Master's will that all His disciples should be 'one in Him,' John 17:21, and that having fellowship with the Father, and 'walking in the light' we have fellowship one with another, and can cheer and comfort and encourage one another, 'Bearing one another's burdens' and so fulfilling the law of Christ. The spirit of praise to the dear Lord, who has so wonderfully made a way for His children to meet together for the furtherance of His work (the spread of His blessed Gospel among those who sit in darkness and the shadow of death) pervades our gatherings and we have faith to believe that He who has thus led us 'by a way that we knew not' will, as we abide in Him, continue to give us wisdom and power and grace to so plan and labor together that the day may be hastened when the knowledge of the Lord shall cover the earth as the waters do the sea."

The "Relation of Auxiliaries to the Executive Board," was presented by Hannah J. Bailey. (See Appendix.)

"The Auxiliary Meeting," was considered in a paper by Eliza W. Hiatt. (See Appendix.)

A report was given of Earlham College Society, by Emily W. Mills. [See Appendix.]

Also one of Wilmington College Society, by Ellen C. Wright. [See Appendix.]

The Boards of the different Yearly Meeting Societies each made statistical reports, from which a summary was made as follows:

	Number of Members.	Number of Auxiliaries.	Number using uniform Lessons.	Number that do not use them	Number that are forming libraries.	Number of Meetings without Auxiliaries.
Western, -	664	41	32	9	16	19
Philadelphia, -	200	2	0	2	2	
Iowa, - -		20	12	8	3	24
Indiana, - -	911	57	38	21	15	
New England, -	646	28	3	25	1	4
Ohio, - -	306	19	10	9	6	
Canada, - -	203	15	5	10	0	8
North Carolina,	100	5	2	3	0	
Kansas, - -	246	13				
New York, - -	86	5	0	5	0	55

The subject of "Missionary Literature" was presented in a paper by Mahalah Jay. [See Appendix.]

Elizabeth T. Larkin spoke of the necessity of an "Official Organ," urging the support of the "Friends' Missionary Advocate." [See Appendix.]

Esther T. Pritchard followed on the "Missionary Advocate." [See Appendix.]

A number spoke of the advantage gained by having our own Missionary paper, also endorsing the policy of the Missionary Advocate and thanking the editor for her untiring labor, in making it one that ranks high, with others of equal price. Several sisters pledged themselves for a definite number of subscribers. [See remarks after paper in Appendix.]

Adjourned.

2 P. M.

Mary M. Naylor led in prayer. A committee to send greetings to our missionaries in the field was announced by the chair, as follows, — Sarah T. Street, Mary L. White, Emeline H. Tuttle, Naomi George, Mary M. Haines, Margeret B. Shultz.

The Conference passed from the Home Department interests, to those of Foreign *Mission Fields*. A large missionary map of the world was on the wall, also a map of Mexico. Pictures of missionaries were arranged upon the platform, with photographs on the wall from Syria, Japan and Mexico.

The geographical position of Ramallah, Palestine, was read by Hannah J. Bailey; also an account of the founding of the work at Ramallah, written by Eli Jones. [See Appendix.]

Margaret W. Haines, gave a report of the "Philadelphia School at Mansurieh," Syria. [See Appendix.]

Sarah J. King gave an account of "Mexican Women and Girls." [See Appendix.]

The report of the "Mexico City Mission," prepared by Rebecca M. Morris, was read by Ella J. Davis. [See Appendix.]

"The Curtis Hussey School for Girls," the missionary work of Indiana Society, was reported in a paper by Mahalah Jay. [See Appendix.]

The chairman wishing to withdraw to meet with a committee, Esther T. Pritchard acted in her place the remainder of the session.

The Secretary continuing unable to attend to her office, Eliza W. Hiatt was appointed in her stead.

Mary M. Haines read a letter from Julia L. Ballenger, principal of the Curtis Hussey School, Matamoras, giving an account of the recent Conference of Protestant Missionaries, held in the City of Mexico. [See Appendix.]

Adjourned.

7.45 P. M.

Mary Morris of Philadelphia led in prayer. Lecture on Syria by Dr. George E. Post of Beirut. [See Appendix.]

Fourth day, Fourth month, 4th, 9 A. M.

After a season of devotion, Esther T. Pritchard gave a Bible Reading: "Moses as a Leader." [See Appendix.]

The reading of the minutes was postponed until afternoon. Sarah E. Jenkins presented the report of the Ohio Society. She also read extracts of a letter from Hettie Butler, who has just entered the Philander Smith Memorial Hospital in Nanking, China, as a nurse. [See Appendix.]

Esther T. Pritchard proposed a season of prayer for Hettie Butler and the work in which she is engaged. Prayer was vocalized by Sarah E. Jenkins and Esther T. Pritchard.

Dr. V. C. Hart, superintendent of M. E. Missions in Central China, addressed the Conference; subject:—"The Women of China." [See Appendix.]

A communication was read from F. W. Douglas, Secretary of the Young Men's Christian Association inviting the delegates to visit and inspect the Association Building.

A note from Tacie Pratt Hawkes, Corresponding Secretary of Woman's Foreign Missionary Society of Lynn, Mass., stating that Emma C. Pinkham is a member of the Society in that place, and they wish her to represent them in the Conference. Emma Pinkham was cordially welcomed.

The time having arrived for the Indianapolis meeting for worship, the Conference

Adjourned.

2 P. M.

Devotional exercises were conducted by Ella C. Coffin, of Western Yearly Meeting.

A letter of greeting was read from Margaret C. Taber, and Lillie A. Neiger, Missionaries to the City of Mexico, from Western Yearly Meeting. [See Appendix.]

The minutes of the preceding day were read and approved.

The Committee on Resolutions and suggestions, proposed that a protest be presented to the United States Government against

allowing alcoholic liquors to be carried from our country to heathen lands; and recommend that a committee of three be named by the President to prepare such a protest. The proposition was approved and the President named Hannah J. Bailey, Ella J. Davis, and Catherine M. Shipley for the service.

The Committee on Co-operation made the following report which was accepted:

Your committee appointed to consider a plan of co-operation for the missionary boards in the several yearly meetings recommend that each independent board have three departments of work, as follows: (1) Junior and juvenile works; (2) general literature; (3) systematic Christian giving, with a general superintendent over each department, to be elected annually. These board superintendents, representing their several departments, shall elect their general secretary of that work annually, a two-thirds vote being needful to elect. These general secretaries shall be a medium of communication through which the propositions of one board shall be conveyed to the others. We propose that the name under which these general secretaries shall act shall be the "Woman's Foreign Missionary Union of Friends." These recommendations are to be referred for the consideration of the various independent boards, to adopt or defer, according to their several needs, until the next general conference.

The third proposition called forth discussion; Malahah Jay preferred that the adjective "systematic," before "giving," be omitted, because she thought it limited unduly what we wanted to do in teaching Christian means of raising money. Abi Huntly wished to have "systematic" retained, as she thought it was the mind of the Iowa delegates. Emeline H. Tuttle agreed with this view, and believed such was the view of the New England delegation. Esther T. Pritchard agreed with the same; also, Sarah E. Jenkins. Sarah Scull thought this word would not be acceptable to her society. Several delegates said the negative view of any society would not be a bar to their full union in the association. The report was then adopted. The committee was authorized to convey the result of this action to the several boards.

After this action the Doxology was sung. The President offered prayer that the Lord who had so bound us together, may bind us closer and closer in the bond of Christian love.

Isabella Thoburn was introduced and spoke on the subject of "Missionary Schools." She was the first accepted missionary of the Methodist Episcopal Society. [See Appendix.]

Dr. James M. Thoburn of India, followed; he spoke on "Native Helpers." [See Appendix.]

Margaret W. Haines read a report of the "Tokio Mission," Japan. [See Appendix.]

A "Question Box" was then opened and the questions, read by Mahalah Jay and Sarah Street, were kindly answered by Dr. J. M. Thoburn, Isabella Thoburn, Dr. V. C. Hart and others. A pleasant feature of the occasion was the repeating of the Lord's Prayer by Dr. V. C. Hart, in Chinese; by Dr. Thoburn in Hindostanee, and by Sarah T. Street in Malagasy.

Response was sent to Lucy Webb Hayes: "Thy words of sympathy and cheer were gratefully received by the women of our Foreign Missionary Boards now in session. We feel that the object for which we are met together enlarges and widens our interests and embraces every nation under Heaven, for whom Christ died. In this great and glorious work, we are one in heart with the Christian women of all other evangelical churches who are working for foreign missions. 2 Cor. 9: 8, 10, 11."

A note was sent to Dr. Curtis G. Hussey of Pittsburg, expressive of the appreciation of his liberality.

Ella J. Davis read a message from her mother, Frances Jenkins, who is at present in England.

An expression of thanks was tendered to Isabella Thoburn, Dr. J. M. Thoburn and Dr. V. C. Hart, for valuable information given.

Adjourned.

Prayer was offered by Dr. V. C. Hart of China. The address, "The Great Commission," was delivered by Dr. J. M. Thoburn. [See Appendix.]

Fifth day, Fourth Month, 5th, 9 A. M.

Mary M. Naylor and Phebe S. Aydelott conducted the devotional exercises, subject — "Prayer."

The Committee on Resolutions and Suggestions, proposed that 2000 copies of the proceedings of the Conference be published and offered for sale to the auxiliaries, the manuscript to be placed in the hands of Hannah J. Bailey when ready for publication. It was also proposed that a few of the papers be printed in leaflet form. On motion the propositions were adopted.

On motion Eliza W. Hiatt was appointed to prepare the minutes and proceedings for the printer, and to call to her aid such help as she may need.

By request Dr. V. C. Hart gave his views of the exclusion of the Chinese from immigration to this country.

The following was proposed by Committee on Resolutions.

Resolved,—That a committee of three be appointed by the chair to memorialize the government of the United States in regard to the exclusion of the Chinese from our country. Lost.

The same committee proposed that a message of Greeting be sent to the First World's Missionary Conference to be held in London in sixth month. Adopted.

It was suggested that this Conference recommend to the ten Woman's Foreign Mission Boards represented by delegations:

1st. The holding of another Union Foreign Missionary Conference in 1890.

2nd. That our present committee on plan of co-operation be continued as a committee of arrangements for the Conference in case one be held.

On motion these suggestions were accepted, and after discussion adopted. Mahalah Jay was made chairman of this committee.

Phebe J. Wright presented the report of the Canada Board. [See Appendix.]

Margaret W. Haines on behalf of Philadelphia Board expressed thankfulness for the co-operation of the Canada Board in their work in Japan.

Isabella Thoburn addressed the Conference on "Missionary Training." [See Appendix.]

The report of the North Carolina Board was given by Mary L. Peelle. [See Appendix.]

That of New York, by Etta Carpenter. [See Appendix.]

Mary M. Naylor spoke of the need of missionary work in Africa,

and proposed a moment of silent prayer that both missionaries and means may be sent.

The committee on resolutions offered the following—

RESOLUTIONS.

Resolved, That we hold it the imperative duty and exalted privilege of every human being who believes himself the purchase of the Redeemer's blood, to use all natural and acquired ability to proclaim either in person or by proxy, the glorious possibility of salvation through Christ to the uttermost parts of the earth.

2. Resolved, That as a Union Conference of the Women's Foreign Missionary Societies of Friends we hereby express our earnest sympathy with all efforts for the evangelization of the North American Indians, and for securing their just rights under our government; and we recommend that all our Boards do as much as practicable for the promotion of the interests of the aborigines of our country.

3. Resolved, That we deem an official organ essential to our highest success as missionary organizations; that we endorse the policy of the Friends' Missionary Advocate and we appreciate the labors of its editor; and that we pledge ourselves to earnest and persistent effort for its support and extended circulation.

4. Resolved, That as delegates from the Woman's Foreign Missionary organizations of the Society of Friends in America, we will unitedly seek to promote "systematic giving," and that we will use our influence to prevent the introduction of any methods of raising money for our work upon which we cannot consistently invoke the Divine blessing.

5. Resolved, That we most heartily appreciate the work of the Woman's Christian Temperance Union, and record our conviction that its efforts and those of Foreign Missionaries are complementary to each other.

6. Resolved, That we will consider text books which teach the effects of Alcohol upon the human system, as a necessary part of the outfit of every missionary.

7. Resolved, That as a Conference of the Woman's Foreign Missionary Societies of Friends in America we gratefully acknowledge the kindness of Pasadena Meeting, California, in contributing to our general fund for Conference expenses; and that we regret circumstances did not favor the attendance of representatives from

the Pacific coast, at this Conference which has proved to be an occasion of great interest and profit. We cordially extend to the scattered auxiliaries of the far west an assurance of our sisterly interest and love, and would encourage their active co-operation with us in extending every department of our Foreign Missionary organizations.

8. Resolved, That all Christian Colleges should encourage Missionary societies among their students, to promote general intelligence, to secure a symmetrical development of mind, and a proper appreciation of personal responsibility in the dissemination of Gospel truth among the Heathen.

9. Resolved, That the different Boards encourage the promotion of Junior and Juvenile societies whose object shall be the education of their members concerning the needs of the Heathen world, and their responsibility thereto. Also we recommend that the principles of Peace and Arbitration be taught in these organizations.

10. Resolved, That we appreciate the kind and thoughtful hospitality which we have received at the hands of the Friends of Indianapolis and the delicate courtesy and consideration of the ushers and their helpers; and that we extend to all these friends our warmest thanks, imploring the Divine blessing upon them.

HANNAH J. BAILEY, Chairman.

On motion the report was accepted as a whole.

The resolutions were read, discussed separately, and adopted.

Margaret W. Haines offered the following, which was adopted: Resolved: That as a Conference of the Women's Foreign Missionaries of Friends in America, we recommend that our public meetings be carefully guarded against the introduction of anything that would tend to foster a love for the dramatic.

Elizabeth T. Larkin offered the following, which was adopted: Resolved: That the First General Conference of the Woman's Foreign Missionary Societies of Friends does hereby express its grateful appreciation of the help and sympathy given to our work, from its beginning, by the Christian Worker. That we extend to its Editor our sincere thanks for his assistance in this way and for the careful and complete report of the sessions of this Conference to the Indianapolis Journal, and to the New York Independent.

That we extend to our dear sister, Esther Pugh, our heartfelt

thanks for the assistance she has rendered, by her very interesting report of the work of this Conference to the Chicago Inter-Ocean.

That we hereby express our warmest appreciation of the untiring, self sacrificing devotion of Esther T. Pritchard, in her efforts for the success of our Missionary Conference, and commend her to our loving Father for His sustaining grace in all her labor of love for the women of our church.

On motion, Esther T. Pritchard was appointed a member of the committee on Co-operation.

The Secretary was authorized to thank the Secretary of the Young Men's Christian Association for his kind invitation to visit the rooms of the Association, informing him that a pressure of business rendered the members of the Conference unable to accept.

Esther T. Pritchard offered the following, which was adopted : Resolved : That we gratefully acknowledge the concessions granted our delegations over the railroads of the Central Traffic Association, and of the Trunk Line Association.

Lida G. Romick offered : Resolved, That as a Conference, we record our grateful appreciation of the efficient service of our presiding officer, Ann M. Haines, and the faithful labors of the different sisters who have served as Secretaries. Adopted.

The report of the Kansas Board was read by Hannah J. Sleeper. (See Appendix.)

Sarah Street, on behalf of the committee appointed to write a "Letter of Greeting" to our missionaries in the field, produced one which was approved, and Mary M. Haines was appointed to furnish each of our missionaries a copy, and was authorized to sign the name of President and Secretary. (See Appendix.)

Adjourned.

1 : 30 P. M.

Prayer was offered by the President. A paper was on the table, "The need of missionary work in Papal Mexico, written by Laura A. Winston. As the time was limited, it was thought best not to read it but to have it printed with the minutes and proceedings."

The following was sent to the World's Missionary Conference : "The Foreign Missionary Conference of Friends in America, sends

loving greetings to the World's Missionary Conference, to meet in London, England, in fifth month next. Psalms 2: 8."

On motion, the committee by whom a plan of co-operation was brought forward, was requested to convey their report as adopted by the Conference, to their respective Boards

A general expression of appreciation of the kind attention given by Indianapolis Friends, both at the Conference, and in their homes, was given.

Having finished its business, the Conference spent some time in expressions of gratitude for the feeling of harmony and loving condescension with which its business had been conducted; also giving testimony to increased interest in Missionary work, hoping that the influence of the Conference might be felt in all the Societies, and that added zeal and earnestness might be the result.

Bound together by sisterly ties as never before, the privilege of commending each other in prayer to the Throne of Grace for wisdom and direction in the different departments of the same work, was dwelt upon.

A feeling was expressed that the promise recorded in Philippians, 4: 19, had been verified to the Conference.

"My God shall supply all your need according to his riches in glory by Christ Jesus."

The words of our Lord were repeated together, "That they may be one; as thou Father art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." John 17: 20. "God be with us 'till we meet again," was sung, with thanksgiving by Esther T. Pritchard, and a Benediction by Ann M. Haines.

The Conference adjourned, *sine die*.

ANN M. HAINES, President.

JEMIMA T. PRAY, } Secretaries.
ELIZA W. HIATT, }

ALMA G. DALE, Assistant Secretary.

Names of Delegates.

FROM WESTERN YEARLY MEETING W. F. M. S.

Eliza C. Armstrong,	Mattie Chawner,
Esther T. Pritchard,	Martha E. Newlin,*
Jemima T. Pray,	Rebecca M. Morris,*
Sarah J. King,	Rebecca Roberts,
Anna Sanders,	Lydia P. Moore,
Ella J. Davis.	Martha N. Lindley.

SUBSTITUTES.

Lydia Taylor,	Emma Dixon.
Delia Rees.	

PHILADELPHIA.

Mary Morris,	Rebecca N. Taylor,*
Margaret W. Haines,	Sarah Scull,
Mary M. Haines,	Lydia G. Rhoads.
Lydia S. Hinchman.*	

IOWA.

Hannah C. Hollingsworth,*	Mary T. Thomas,
Mary M. Naylor,	Abi T. Huntley,
L. Maria Deane,	Naomi George,
Eliza J. Lindley,	Mattie Hadley,
Rebecca S. Naylor,*	Nannie M. Arnold.*
Clara Willetts.	

INDIANA.

Hannah D. Francisco,	Martha A. White,
Eliza W. Hiatt,	Effie A. Newbern,
Mahalah Jay,	Margaret B. Shultz,
Anna M. Roberts,	Elizabeth J. Hill,
Elizabeth S. White,*	Susan Ratliff,
L. Ella Hartley,	Mary H. Goddard,
Mary B. Farquhar,*	Mary P. Harris.
Mary E. Baldwin.	

SUBSTITUTES.

Catharine M. Shipley.	Harriet F. G. Peelle.
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NEW ENGLAND.

Ruth S. Murray,*	Myra E. Frye,
Phebe S. Aydelott,	Emeline H. Tuttle,
Hannah J. Bailey,	Anna M. Hussey,
Elizabeth T. Larkin.	Emma C. Pinkham.

OHIO.

Sarah E. Jenkins,	Hannah W. Blackburn,
Sarah Street,	Jane Satterthwaite,
Lida G. Romick,	Elizabeth M. Jenkins.
Mary B. Wood.	

CANADA.

Phebe J. Wright.	Alma G. Dale.
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NORTH CAROLINA.

Mary L. Peelle.

NEW YORK.

Mary B. Mott,*
Ann M. Haines,
Lydia M. Cary.*

Mary A. Potter,*
Hannah H. Mott,
Etta Carpenter.

EARLHAM COLLEGE F. M. S.

Marianna Brown.

Emily W. Mills.

WILMINGTON COLLEGE F. M. S.

Ellen C. Wright.

Eliza H. Thomas of Bellefonte, Pa., a member of Baltimore Yearly Meeting, attended the Conference.

Esther Pugh also attended as a Fraternal delegate from the National W. C. T. U.

Those marked * were not present.





APPENDIX.

PAPERS AND ADDRESSES

RECEIVED BY THE

CONFERENCE.

Address of Welcome.

BY ELIZA C. ARMSTRONG.

To me, dear sisters, this is no ordinary occasion. For the women of the Society of Friends to be thus gathered in council concerning our duty to our sisters in "the uttermost parts of the earth," and to prayerfully consider how we, as women, can best obey our Lord's last command, is an event which is phenomenal, and without a precedent in our church annals. Surely "this is the day which the Lord hath made," and it marks an era in our history.

To say on behalf of the Women's Foreign Missionary Society, of Western Yearly Meeting, *You are welcome!* is to express our feelings so feebly, that the word seems almost out of place. Rather would we extend to you on this interesting occasion the fitting greeting of the great Apostle: "Grace be unto you and peace from God our Father, and the Lord Jesus Christ. I thank my God upon every remembrance of you for your fellowship in the furtherance of the Gospel from the first day until now; being confident of this very thing, that he which began a good work in you, will perfect it unto the day of Jesus Christ."

There has been a latent struggling missionary spirit in our church, from its rise, but only in this last quarter of a century, has it found a channel that seemed adapted to general effective service. So long ago as 1660, Mary Fisher, left her home in England, to carry a gospel message to the Sultan of Turkey. All who are familiar with the history of those times, the modes of travel and the Moslem idea of woman, can vaguely imagine what an undertaking that was. Katherine Evans and Sarah Chevers embarked for Alexandria to lead its people to the "light of the world," and were imprisoned on the same little island where Paul was once tossed, a ship-wrecked missionary. Here they were kept in

suffering for three years, but not without opportunity to preach the gospel to many people.

Elizabeth Fry, the eminent minister and philanthropist, is ours by a common inheritance. She is peerless, immortal, cosmopolitan. From the palace to the dungeon, all Europe felt the influence of her benign spirit. Again, coming down to our own time, contemporary with perhaps all of us, was our own dear Sibyl Jones. We congratulate you, sisters of New England, upon the record she made. May God greatly multiply the Sibyl Jones' in your borders, and send them out with his gospel of love and peace. To this remarkable woman was given the privilege of starting the first school for girls under our auspices in the Holy Land, in the name of Christ and the Society of Friends.

To you, sisters of Indiana, the church will always stand indebted for your gift to the Home Mission work, of the heroic, dauntless missionary, Alida Clark, who for nearly a quarter of a century gave herself to the elevation of Africa's race on our own soil. The peace of God be hers, in this her evening time, and may her mantle fall upon scores of your daughters.

In this line of royal workers stands the honored name of Sarah Smith. England's first, then ours. Within this city stands her monument, erected by her own hands, through a life of sacrifice for her unfortunate sisters, for whom she felt Christ shed his blood the same as for herself. It gives us joy to know that among those whom we welcome to-day, is her daughter, Eliza W. Hiatt of Indiana.

And to you of Ohio, coming from the state of presidents and the mother of the crusade, we extend a cordial greeting. The honored president of your Board, at the head of your delegation, bearing gracefully the weight of seventy years, was actively engaged in this foreign missionary work, perhaps before any other member of this Conference had entered it. May the Lord spare her to see a strong foundation laid by her Board, in China, and crown her latest hour with joy.

But I cannot close this brief allusion to our missionary women, without referring to Emeline Tuttle, whom we are favored to have present with us. Her name is dear to every lover of Christ and his "children of the forest." Her work among the Modocs is historic and imperishable. We extend to her a *special welcome*,

and trust her presence among us may deepen our sense of obligation to the Indian. May the Angel of God's presence attend her steps,

“And down the slopes of sunset lead,
As up the hills of morn.”

We also esteem it a privilege indeed to be permitted to welcome to this Missionary Conference our dear sister Sarah Street, who gave long years to faithful service to her master in Madagascar. Her labor of love is recorded in heaven and her reward awaits her.

Time as it advances brings development. The missionary spirit of our sainted ancestors, that long lay like a germ unquickened, is springing up in scores of hearts, as seed that had fallen in good ground, though it had waited till the latter rain. New methods must be found suited to the new conditions. In 1871 the Yearly meetings began to form their Foreign Mission Committees. God's blessing was added and the work facilitated. Still there was a felt need. A more thorough consecration on the part of the church to this work was called for. Its avenues were not all opened. Its resources not all in line of developement. A cry came from abroad that women missionaries were greatly needed for a work which woman alone could do. And as her peculiar gifts and offices were an absolute necessity there, so a corresponding force was needed at home to supply a support for her and the work. The Holy Spirit always works in harmony with himself, and in his providence, supply meets demand. While He calls upon women to go to the foreign field He also calls upon women at home, to combine for their assistance. Hence seven years ago this spring, His urgings began in the hearts of the women of our denomination for an organization, through which, they might co-operate with Him more effectively than through existing agencies or by individual effort. With a hearty good will the Yearly Meetings formed their Woman's Foreign Missionary Societies, until ten separate and distinct organizations now stand as a beautiful testimony of obedience to the divine call. After having followed the cloud for this length of time with such results, God's blessing and approval attending the movement all the way, to which this devoted ‘band of witnesses’ is an *irrefutable testimony*, how can we accept this as any other than God's plan for us? As such, will not His further blessing be secured by our cherishing and developing it to the

extent of our power under the leading of the Spirit? At the end of this seven years the result really seems wonderful. The heart exclaims, "What hath God wrought!" and takes up the poet's refrain :

" We are living, we are moving
In a grand and awful time;
In an age on ages telling;
'To be living is sublime."

If it was a grand thing to be a Friend, when to be one required a baptism of persecution, imprisonment, and blood; and when in later years, we lived in seclusion and exclusion, preaching peace, honesty, and sobriety among ourselves; visiting the prisoner, liberating the slave, weeping with the sorrowing, surely it is no less grand to be one now, in this evening of the nineteenth century with all the virtues of the past undiminished, and this broader zeal aglow in our hearts.

We now take in the scope of the Great Commission to carry the gospel to every creature, as meant for the Friends as much as for any other body of believers.

Seven years ago, those who went up into the mount to view the pattern of this, to-day, unfinished structure, were comparatively few and solitary. Now here we are assembled; the *Women of the Society of Friends!* From beyond the Atlantic, London, the mother of us all; New England, where our people suffered martyrdom; from beyond the Mississippi, within whose territory is the "poor Indian," with whom "many, many long moons ago" the founder of your beautiful city of Philadelphia made his memorable treaty of peace; from the south where the slave's groan and the driver's lash filled the moral atmosphere with a deadly miasma; and in whose behalf our people were first to be heard; here we meet in this upper room, forgetting the things that are behind, really only on the threshold of our opportunity, ready to go or to send the gospel of Christ to the uttermost parts of the earth. Seven years of patient toil and experience have passed, in which the wise hearted women have brought their blue and purple and scarlet and fine-twined linen, as an offering unto the Lord.

As I look from this period upon our first Missionary Conference, I can almost imagine how good old Simeon felt when he beheld

the infant Jesus ; but unlike him, if it be God's will, I would rather remain until this infant reaches a more mature age. What will the coming seven years unfold for us? If the closing seven brought us Leah, will not the next give us Rachel whom we love best?

Now as the shadows of this missionary century lengthen about us, and she gathers up her robes for departure, shall we not prepare ourselves as a solid body of true women to add our utmost contribution to the cause of missions, and the evangelization of our heathen sisters, to Christ? May the Holy Spirit be poured out upon this Conference in blessed fullness, and we be enabled to discern His plans for us, with clearness, and work them out with consecrated human wills and intellects endued with power from on high.



Greeting from the Indianapolis Society.

BY JEMIMA T. PRAY.

With grateful hearts we bid you welcome. And at this season, when we specially remember our risen Christ, it gives us great pleasure to welcome you to the first Woman's Missionary Conference of Friends.

We rejoice in the associations linking us together, and hail with joy this privilege of assembling and uniting ourselves for the fuller and better prosecution of our work. May our bonds of union thus be strengthened.

Our appreciation of your presence in our midst has been well expressed by our President, Eliza C. Armstrong. We heartily endorse her words of welcome and trust that before you leave our city, the most cheering words of welcome coming from loving hearts, will have been realized and emphasized by the hospitality you have received. May your stay in our homes not only be a source of pleasure but may you leave a benediction behind.

I remember that Charles Spurgeon in his boyhood made his home with his grandfather, who was a minister; there came another minister visiting at the home; he stayed some days and often talked to Charles who at the time was not a christian. Spurgeon says, "When this visitor went away he laid his hand upon my head, saying, 'I am persuaded, my boy, that you are going to be a minister of the gospel and that you will win many souls to Jesus Christ.'" And Charles H. Spurgeon rose up to call blessed the aged father who talked to him in his boyhood and left impressions that he never forgot. And so Frances Ridley Havergall was

greatly impressed when the Bishop, placing his hand upon her head, said, "Defend oh Lord this thy child, with the heavenly Grace, that she may continue thine forever." May our Father rest His hand in special benediction upon this Conference. And in the coming years may there be those from our homes who will remember your stay with us, by impressions which, through the Holy Spirit, have been made in hearts consecrated to the will of God.

In welcoming you we would humbly present ourselves with you to the cross afresh, that we may receive a new inspiration from Jesus, the Crucified. May He be made unto us Wisdom. In our closets let us hear Him and Wisdom will rule in our counsels.

Sisters, prayers have ascended from the altars of many hearts, that we may be very near in spirit to cheer, comfort and help one another, and the spiritual influence, here set in motion, be felt in our home work, resulting in the sisters of our church being more actively identified in this work. The rich treasures of this mine are yet so little known to us. More, and deeper shafts are needed to be sunk.

We believe, in thus counseling is wisdom; and in such union is strength; and we doubly welcome you. We greet you as bearers of the sacred treasures of divine truth; and Oh, that the Holy Spirit will seal upon our every heart that which will better fit us to do our Master's will.

Years ago there gathered at Castle Garden, New York city, pilgrims from different nations, and the christian people of that city gave a concert for their benefit. During the exercises Jennie Lind stepped upon the platform and sang John Howard Payne's wondrous home song. Every heart was touched, and in different languages the building was filled with the melody of "Home, sweet Home."

So, dear sisters, we, as "pilgrims and strangers on this earth," have gathered in this upper room; while with us sits the "King of Kings." Our hearts are not only touched and filled with praise to our dear Lord, who has so wonderfully made a way for His children to meet together for the furtherance of this work, but we trust our lives are consecrated to the work of spreading His blessed gospel amongst those who sit in darkness, and in speeding the day when all nations will join in filling this earth with the grand

anthem, "All hail the power of Jesus' Name; We crown Him Lord of all."

Sisters, you are thrice welcome. May you be blessed in coming, and we in receiving.



From English Missionary Helpers' Union.

To the Conference of the Women's Foreign Missionary Societies of America, to be held at Indianapolis, Indiana; from the English Missionary Helpers' Union.

Dear Sisters: We are very glad to hear of your gathering together in conference on the great subject of Foreign Missionary Work, and send you our most hearty greetings. We thank you much for your kind invitation to unite in this Conference, and though we cannot now send a delegate to be present with you, we are uniting with you in prayer that your deliberations may be blessed by our Heavenly Father.

Your missions in Mexico and Japan, to the colored people in the United States and in Jamaica, amongst the North American Indians, etc., have our warmest sympathy and prayers, and though we now allude especially to the missions of the Society of Friends, we feel the work is all one that is carried on in the name of the Lord Jesus, and that what we are doing is only far too small a part of it.

It is impossible for us to go into details about the Foreign Mission work in which English Friends are particularly interested, without unduly trespassing on your time. Our largest organization, as you know, is the "Friends' Foreign Missionary Association." This was formed in the year 1865, and now has missionaries stationed in Madagascar, India, and China, but more laborers are much needed for all these places if the work is to grow as it ought. Of the work of the Friends' Syrian Mission on Mount Lebanon and around Ramallah, we need not write, shared as it is by some of you.

Besides these principal missions, there is the Friends' Medical Mission among the Armenians, and the Unsectarian Mission to

Zulu Kaffirs, carried on by Elbert S. and Emma Clarke at Rock Fountain, Txopo, Natal. These dear Friends have proved again and again in their pioneer work among the heathen, that even amongst the most degraded savages the gospel of Christ is still the power of God unto salvation to every one that believeth. The great opening for the gospel in Japan often claims our thoughts and prayers. Two English Friends are now residing in that country, Mary Caroline Whitney and her brother, George Braithwaite, who is working in connection with the British and Foreign Bible Society.

The Missionary Helpers' Union is a simple organization, principally carried on by Women Friends of London and Dublin Yearly Meetings to help all these missions; to encourage the interest of children, young people and older ones, too, in the work abroad; to collect small subscriptions, disseminate information and send out needle work and other useful things to the different missions. We thus try by many means to awaken a sense of our responsibility with regard to those less favored than ourselves and to encourage a spirit of prayerful interest in Foreign Mission enterprise. We have about eighty-two branches of the Union in England and Ireland, with one at Nimes in the south of France and another at Brumana, where the children and young people connected with our Mount Lebanon Mission take a warm interest in the work carried on in other lands. A tiny branch is also formed at Hoshaugabad in India, to encourage the orphans to care for others besides themselves.

We have increasingly felt, lately, the great need of earnest prayer on behalf of our foreign missionaries. Far away from home and friends, and surrounded by the influences of heathenism or a nominal and dead christianity, they do indeed need to be supported and upheld by the prayers of their friends at home. We feel, too, the importance of praying that all christians at home may be deeply stirred on the subject of Foreign Missions.

Many English Friends who have this cause at heart, intend to gather together in London on fifth day, the fifth of Fourth month, which will be the last day of your session, for humiliation, supplication, and praise, on behalf of our missions and their needs.

May we, as individuals and as churches, have the mind of Christ in this matter. May we be emptied of self in all its forms,

and may there be a wide-spread outpouring of the Holy Ghost. May those who cannot go abroad themselves help by every means in their power, rejoicing to "minister in sacrifice the gospel of God," (Rom. 15:16, R. V.) that so the work may be carried on to the honor of God and the extension of Christ's kingdom and that His "grace being multiplied through the many may cause the thanksgiving to abound unto the glory of God." (2 Cor. 4:15, R. V.)

We remain with much love,

Your friends,

ELLEN BARCLAY, Sec'y of the M. H. U.

M. G. BECK, (Brighton.)

ANNA BEWLEY, (Dublin.)

CATHARINE L. BRAITHWAITE, (London.)

GULIELMA CROSFIELD, (Reigate.)

ALICE MARY HODGKIN. (Reigate.)

M. A. NEWMAN, (Leominster.)

C. W. PUMPHREY, (Leominster.)

EDITH SESSIONS, (Gloucester.)

JANE R. WIGHAM, (Monkston.)

MARY S. WHITING, (Leeds.)

The Briers, Reigate, Surrey, 17th, 3d mo, 1888.

Systematic Giving.

BY L. MARIA DEANE.

Believing that God has reserved to himself the right to counsel in regard to his own work, and recognizing the fact that the increase of Christ's kingdom is awaiting money whereby the gospel may be sent to every creature, it becomes us to seek the counsels of our God in regard to our possessions. Not only is "Order, heaven's first law," but it is also the law of intelligent existence. He who has commanded that we be not anxious or troubled, has relieved us of the necessity, by indicating His will in regard to how much he requires us to give him, and has based the promise that all things necessary, shall be ours upon condition that we, "Seek first the kingdom of God and His righteousness."

Not only did the Holy Ghost say by the prophet, "Bring ye all the tithes into the storehouse," but the custom of paying tithes can be traced back to the days of Abraham.

Ancient writers believe this practice existed even farther back in the history of man than this, though there is no account of it in scripture. Jacob vowed, "Of all that thou shalt give me, I will surely give the tenth unto thee." In Leviticus, 27: 30: "And all the tithe of the land whether of the seed of the land or of the fruit of the tree is the Lord's," and we are told that as soon as this commandment went abroad, the children of Israel brought in abundance of all the increase of the fields, tithes of all.

"The tithe is the Lord's." We find this fact kept prominently before the people by command, and by warning against failing to comply with it. Christ recognizes the validity of the claim, by saying in regard to the payment of the tithe, "this ought ye to have done."

It is one of those eternal laws which are alike binding upon prophets, priests, and people, which belong to the Prophetical, to the Levitical, and to the Christian dispensations; and which are calculated, like the laws of the sabbath, to honor God, and bless mankind.

We will consider our relation to this law as regards our duty to God, and to our fellow men. Inasmuch as, "the earth is the Lord's, and the fullness thereof;" and we only stewards, (not possessors) of that we hold, it is His to say what portion of our income shall be set apart to His own use. It is not giving to the Lord, when we pay the tenth into His treasury any more than is the payment of interest a gift to one who owns the principal. When backsliding Israel were accused of robbing God, they asked, "Wherein have we robbed thee?" and Jehovah answered, "In tithes and offerings." Would all of God's professing children to-day, who are robbing God of the tithe which is the Lord's, want to be reckoned backsliders? When the Jews were brought out of captivity they found a book of the Law, and assembled to hear it read; and found there a command that the children of Israel should dwell in booths, in the feast of the seventh month. They had not been keeping this command because they did not know of it. But immediately upon hearing it they set out to cut limbs from the trees and to make themselves booths. If we have hitherto overlooked the "Law of Tithes," let us at once set about keeping it, recognizing also our duty to make known this law. The law of giving was not confined to tithes under the old dispensation; it embraced various offerings but they were always defined.

System in giving is God's order, "*Every man* shall give as he is able," (or else God would not have required it) the tenth of his income, and *some*, much more. Let there be a purpose in every heart, and let him give accordingly. That which is more than the tithe is a free will offering. Spasmodic giving has proven neither satisfactory to the giver or in its results. The payment of the tithe is an acknowledgment of God's sovereignty. By setting aside according to the New Testament rule; Let every man lay by him on the first day of the week as God has prospered him; or, in other words, as you receive any money,—lay aside the tenth, that you may be ready to respond when a call for help is made, and not be compelled to say, "I have nothing to give."

If Christ has left the work of carrying the gospel to *all men*, with us, does not our duty to our fellow men include the payment of the tithe into the Lord's treasury? Consecrated men and women long to bear the glad tidings to those who know not the Christ, but they cannot go because the Christian world is "robbing God of his tithes." I believe that when Christians realize their right relation to money, those whom God has chosen for Missionaries will be able to go at once to the field to which they are called.

Not only for the sake of those far away, do we need to acknowledge God's right to his own, but there are those all around us who are needing to see the wisdom of God illustrated in this, his plan. Nor shall we fully meet our obligations to others, until we have taught our children to give systematically, instilling into their minds the duty and blessedness of this service.

It is a safeguard against avarice; a good preventive to undue love of money; a stimulus to order in business. I have spoken of God's law as duty. This cold hard word, as we keep the command, becomes transformed into the sweeter and gentler one of blessing. I believe no more direct promise of reward follows any commands than those relating to tithes and free will offerings. "Give unto the Lord of thy substance and of the first fruits of thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." "Give and it shall be given unto you; good measure, pressed down and shaken together, shall men give into your bosom." This law of God alike manifests his sovereignty, and his love, and he is only waiting for the co-operation of the Christian World to prove that the tenth of its income would be sufficient to meet the demands for gospel work at home and abroad.

And thus our plans for raising Missionary money, would be exalted to a standard of dignity and righteousness in keeping with our work, and the treasury of the Lord would be a sanctified one made meet for the Master's use.

Other Methods of Raising Money.

BY HANNAH D. FRANCISCO.

A mother gave her little boy two bright new pennies, and asked him what he was going to do with them. After a moment's thought, the child replied: "I am going to give one to the missionaries and with the other I am going to buy a stick of candy." After a while he returned from his play and told his mother that he had lost one of his pennies. "Which did you lose?" she asked. "I lost the missionary penny," he promptly replied. How many grown people are like that little boy?

We need systematic giving of more things than our income, and I have found in my experience that the best way of doing this is to tithe my time, my strength, my capabilities and my income.

In arranging for the systematic giving of our time, strength and capabilities, come in all these other ways of making money.

Let us eschew all doubtful methods, else how can we expect our Heavenly Father's blessing upon it. It is not in making or collecting aprons, comforts, quilts, shoe-pockets, pin cushions, cakes, eggs, &c., &c., that we are most liable to do that which is wrong — but in the way in which we dispose of them.

Because an article is given to the Lord and the income from it is to go into His treasury, is no reason that it should be sold for half its value, or for twice its value.

It's value is its value, and we do not honor His name by charging or paying for it less or more. Let us connect every thing we do for this cause, either in the juvenile or the adult societies, with this work in some positive way.

"Our band has raised more than it did last year," said Hall, exultingly.

"Don't you think it is holier money than it was once?" mentioned Lula, timidly, "I never put anything in my mite chest now without thinking about the blessing on little gifts."

"I used to put in my pennies and sing at band meeting," chimed in Bessie, "and I thought it all ended there till next time; now I think ever so much oftener of those heathen children, since we had those texts about 'Our Father and the little ones;' why they almost seem akin to me."

It is this feeling of kinship which will bring the holier money, and it is that kind of money we must have.

A Christmas dime collection can be taken up profitably. It can be talked about and prepared for beforehand, and connected so beautifully with the Gift of gifts, which is commemorated at this season. A "children's evening" could be occupied with recitations and hymns, and the dime collection be taken by a band of little girls while singing—

"Shall we whose souls are lighted

With wisdom from on high,—

Shall we to men benighted

The lamp of life deny?"

"Salvation, Oh, Salvation!

The joyful sound proclaim

Till earth's remotest nation

Has learned Messiah's name."

Some societies that I know of are invited by a lady who has general sewing to be done. She has it ready and all who go spend the two hours of the meeting in sewing. She pays them fifty cents, or one dollar, or whatever is right, according to the number who sew.

As an example of what can be done with little givings, the total receipts of the Woman's Board of Indiana Yearly Meeting, since the beginning of their work in 1884, is over three thousand five hundred dollars; of this sum less than three hundred dollars has come in in the form of donations, and but one of these has been over thirty dollars. All the rest has been received in small sums, membership fees of one dollar and less, money earned by making comforts, quilts, sewing carpet rags, giving eggs, Sabbath school pennies, mite boxes, birthday boxes, &c., &c.

I have been asked to give here our egg experience. Sitting by

my fire one day caring for my babies, I was trying to devise some plan to raise money for this work, so many give so little, and many who have the heart to give handle very little money. What can we do? On looking over our field I found but two meetings, the entire membership of which lived in cities. Several meetings situated in cities had a large membership who lived outside. Why, most of the members of Indiana Yearly Meeting could give us one dozen eggs in the year; if every one would do so, our income would be much more than our present expenditures. I immediately arranged with a wholesale dealer to take all that I could get and then so wrote to the Christian Worker. In less than two weeks one Quarterly Meeting had collected one hundred dozen; these and all that came any distance had to be put in packing boxes and wholesaled. All that could be brought to me in carriages or without handling by express companies, I sold to my friends and neighbors at retail prices. In this way I disposed of another hundred dozen. Other meetings collected and sold them near and sent the egg money, so that in a few weeks over forty dollars were raised in this way.

I see no objection to arranging for a public meeting and asking every one who attends, to bring an egg as an admission fee.

At our last Quarterly Meeting (Whitewater Quarter) we appointed a friend in each preparative meeting to collect one dozen eggs, or their value, from every member of that meeting.

If every member of Indiana Yearly Meeting would give one egg a month or one dozen eggs in the year, we would have an income of one hundred seventy two dollars and fifty cents per month, or twenty thousand and seventy dollars per year. We would almost tremble to have the responsibility put upon us of caring for the income which one dozen eggs each month from each member of this one Yearly Meeting would bring.

One of the very best ways of getting money for this cause is to get the members of our meetings interested and enthusiastic in giving to what we will call a Self-denial Fund. Every penny that helps to swell this fund must cost something in the way of personal deprivations. Whoever will agree to do without butter or sugar for a set time that the cost of these may be placed in this fund, will think of this cause three times a day, and at the end of the time will know much more about missions, and many more prayers

will have been offered for a blessing upon them than if the subject were not so constantly present.

When you ask for contributions to the Missionary Treasury and they tell you that they have no unity with making so much effort to benefit folks who are so far away when so many are needy about us (we hear this frequently), tell them that the "Lord did not remain in Nazareth until they were all converted but went down to Capernium to see what could be done there, and that Paul did not stay in Jerusalem until they were all converted before he undertook Asia Minor and even Europe." Tell them that "ninety-eight per cent of the church contribution for religious purposes is spent at home, while only two per cent is applied to foreign fields," and tell them "that one thousand million souls are dying in Christless despair at the rate of one hundred thousand a day." Just to think that this is going on now while we are here! Don't you feel in a hurry to do more efficient work?

We have in our Yearly Meeting, home mission workers and home mission talkers, and the home mission workers are always to be found in the ranks of the foreign mission workers, both in their contributions to the treasury, and in lending a hand when a helping one is needed.

The disciples were not told to remain in Jerusalem even until all had heard of the blessed Lord, but they were to begin at Jerusalem; and so are we to begin just where we are and to take advantage of every open door; and not only that; but to hunt for the doors which are only open a crack, and to put our hands into our pockets and take out that which is needed with which to push them wide open. Those who systematically give of their time, their strength, their capabilities and their income, are never found among the objectors to christian work done among the heathen or at home.

Micah says: "Arise and thresh, O daughter of Zion; for I will make thine horn iron (that is our voice, our trumpet which we are to use for the Lord), and I will make thy hoofs brass (that is our feet shall be strong and so shod that we can walk successfully where he directs), and thou shalt beat in pieces many people (that is be successful in getting them to submit to the Lord), and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth."

Woman and the Pocket-Book.

BY ELLA J. DAVIS.

On this momentous subject, I have been invited to talk a few minutes ; consequently I do not come before you with a carefully prepared paper, but will offer some suggestions which I hope will prove interesting and profitable to you.

First, allow me to say, I think I have *the* subject of this admirable program, for, if it were not for these two, "Woman and the Pocket-book," where would this Conference be?

The ladies who preceded me, discoursed eloquently on the Missionary Treasury, under the heads of "Systematic Giving" and "Other Methods of Raising Money." The Missionary Treasury is an exceedingly important subject ; some one has called it the "backbone of the society" and adds, "let it be orthodox, steadfast and intelligent ;" as such it should be in a very healthy condition, for a great deal depends on the backbone. But how shall we as women, give systematically or any other way, unless we have something to give? What has woman and the pocket-book to do with the missionary treasury anyhow? Very much to do with it.

What relation exists between woman and the pocket-book? a very important relation, an unappreciated relation, I fear, by a great many people. I consider it the relation of possession ; we are all aware of what co-exist, co-educate and co-operate or co-labor means, and we appreciate their meaning and are glad to advocate and advance the ideas these words represent. Why not say co-possession, and agitate the idea represented? Co. stands for company,—let woman possess the pocket-book in company with her husband.

I would invite you to go back to the Garden of Eden a moment ; that is a long journey but we can make it in a short time, in

imagination, so here we are in the most beautiful garden that ever was made. I've been in Hoy's garden of New Jersey, and Shaw's of St. Louis and some others, but this is the grandest of all. Now do look at that poor, lone man! I think I can detect a shade of neglect in the order of this paradise, and no wonder, for no one filled with a spirit of loneliness, can work with a hearty good will. The Creator saw this would never do, and said, "It is not good that the man should be alone; I will make him an helpmeet for him." The curtain falls, to rise again, and we behold the happy pair, the twain of one flesh; the garden too, wears a more exquisite look of beauty, taste and order, the result of the suggestions and assistance of the helpmeet, I venture to say.

It is remarkable the influence that woman has over the man, for when she eats fruit he eats fruit, even though it is absolutely forbidden; and he was not void of influence over her, for when he became afraid she was afraid, when he hid she hid, when he made clothing — fig leaf aprons — she began to dress; when he shifted the responsibility of sin which he had committed, she did the same; so you see the oneness of thought and action which characterized this couple; the correctness of their action, at all times, we are not discussing. But this unity between man and wife has not continued to exist universally; some who have had experience have told us so, and it has actually come out in print. I suppose all of us who have been engaged in this missionary service have met with women whose hearts were thoroughly enlisted and they longed to engage in the work, but alas, the family treasury was completely closed against her intrusion. Some one says, "The difficulty we have in collecting funds is due partly to the fact that our women, as a rule, do not hold the family purse." There seems to be an idea prevalent with many people that women are not capable of disbursing money intelligently; this ought not so to be.

The following advice has been offered by a writer to those who have no "allowance" or "spending money," for their very own: "to go to work and earn it, and keep this one secret from the husband if he disapproves." That is good if we cannot do better. My preference would be to form a co-partnership between man and wife; let her have confidence in him and not be unnecessarily timid; manifest her interest in all the family affairs; prove by modest inquiry and wise suggestion that she is capable of assisting

in every department of home and home life ; she is a helpmeet in bringing into the treasury, why not a helpmeet in directing where and how the money shall be expended ?

Listen to a word of advice from Mary B. Willard, clipped from the Union Signal : "My dear woman, you forget that you are a *wife*, that you are equal partner with this man you have chosen, and who walks by your side in such calm indifference to your privations and painful economies. He is not to blame, either ; you have educated him to just this sort of thing, by your lack of faith in him, and your timidity. March up to him to-morrow morning right boldly, and say, 'Jonas, you know *we*. (be sure you say *we*) have had a prosperous year, and the house and the children, and even I, your cherished partner, never looked so shabby before. Now before you go down town, I want you to give me a check for \$500 (moderate, to begin with !), that I may start at once to replenish and get things in order for summer, and don't invest all that last payment of Harvey's in Northwestern bonds just yet, for I think we shall need at least half of it for our summer outing this year ; the children and I, and you, too, Jonas, need the change'."

That, now, would be taking just about the right position for a woman in a family where the income has reached several thousand a year, and save endless heartburning and meanness and misery.

Also a statement by Lillie Devereaux Blake, before the Council of Women in Washington. "One of the most oppressive of legal disabilities is that every dollar of the joint earnings of the marriage co-partnership belongs to the husband and to him alone. No matter how severely the wife may toil in the store, on a farm, or in the household, she has no legal right to any money ; she is a pensioner on her husband's bounty all her life, her industry and a dependent old age her reward."

How often we hear an expression like this when the marriage of a young couple is announced, "she has done well, he will make her a good living." Why not say they have done well, they will make a good living ? she was making a living previous to marriage, will she not now ?

We speak of great enterprises and of the money it takes to accomplish them, and view the results with a degree of pride and satisfaction. Look at Columbus when he was all ready to discover America, and what would have become of us if he had

not made the discovery? but it required money to accomplish it and after weary, fruitless efforts, kind hearted Isabella and her husband came to his assistance and success was secured. The Suez canal is another instance of the outlay of vast amounts of money and effort with satisfactory results.

Emancipation of the slave is also an example of the same kind which makes every true heart beat with gratitude. The evangelization of the world is the greatest, grandest enterprise of all, and with all our talk and quotations from Scripture about "freely ye have received, freely give" and all that, the fact still stares us in the face that money is a necessary requisite in carrying the Gospel to all nations of the earth.

Where shall the supply come from? We are knocking at the door of the pocket-book. May the Lord so lead the women of this Conference, and the Societies they represent, with their husbands, that a great blaze of Gospel light, in the dark corners of the earth will be the result.



Wise Investments.

BY SARAH E. JENKINS.

I was asked to write upon "Wise Investments," but our time being so fully occupied, I shall only take a few moments for some remarks introducing the subject for general discussion. *

We have just had "Woman and the Pocket-book," and now we consider the investment, and women are not generally thought to be successful financiers.

The question is not how we can do something for the salvation of the heathen but rather what are the best methods to be employed? How accomplish the most with the strength and money at our command? In temporal matters we call that investment profitable and wise which has ample security and yields large and quick returns.

In this case we have God as our surety and the reward is certain, our Lord having said "His word shall not return unto Him void," and that one soul is of greater worth than all the world.

We are told that our Lord Jesus when he found a treasure in a field, renounced heaven and its glory to purchase the field; that field is the world, the treasure, lost humanity. We are privileged to become co-laborers with God in this work, and aid Him in saving the souls of the children of men.

In China alone 30,000 are daily falling into Christless graves.

We have no right to be satisfied with missions that do not bear fruit in soul saving. Invest for immortality. Strive to mould statuary for Heaven. The wisdom of such a course can be seen by even the careless observer. As to the field, choose with care and deliberation and be not too easily discouraged though unexpected difficulties may arise; it may not always bring a speedy return.

As we look over the history of the pioneers in this work among the heathen nations of the earth, we will find they labored, prayed, and waited long before seeing the desire of their hearts.

As we heard to-day "we are God's Stewards," and as such, it is the privilege and should be the pleasure of all "according as the Lord hath prospered us," to give freely and gladly, desiring only the glory of our God.

The field having been chosen, the workers should be as carefully and prayerfully selected, looking unto the Lord for that wisdom He has promised those who seek and which He alone can give. Do not send those, though they are women of good Christian experience, who have not been successful workers at home.

We should send the best material, and these filled with the Holy Ghost and earnestly desiring the salvation of souls. In short, a well rounded Christian character and a large amount of Sanctified Common Sense, are essential to success. No qualifications, either of nature or grace, are sufficient without an immediate call of God to this special service.

And the Boards which send the laborers out, should, like the apostles of old, give themselves continually to prayer. The foundations being laid, the work must be constantly committed to God, and His blessing and direction asked at every step by those at home and those in the field.

In conclusion I would say, let us be our own executors and see that God gets His full share of our time, talents, and money. No other investment is so safe, and none other half so sure to give in return "An hundred fold."



The Needs of the Heathen and their Claims upon the Church.

BY ELLEN C. WRIGHT.

The Duke of Wellington once ordered a bridge to be built at a point involving so much labor, that, to the ordinary observer, it seemed next to impossible. The engineer, on looking about for the best place to begin his work, was questioned as to his purpose. When informed that a bridge was to be constructed in that place, the questioner said, "Do you not know that it is impossible?" "Ah," was the reply, "I have the Duke's orders in my pocket."

In view of the difficulties, the engineer might have questioned the necessity of building the bridge at all, but, as a faithful officer, it was enough for him to know that his commander had given orders for its erection. To know our duty, it is not necessary to prove that the heathen have any needs at all. It is enough for us to know that our Great Commander has left a standing order that these should be sought out and instructed. The need is implied in the command itself; since it comes from one who alone sees the end from the beginning and comprehends the whole mysterious purpose of human existence.

It is natural, however, when we are engaged in any kind of earnest effort, to ask ourselves, "What is the use?" When this question is asked with honest purpose in a good cause, it is good for us to answer it; for it aids greatly in keeping alive and active our faith and zeal and energy.

In speaking to some audiences of the needs of the heathen, it might be well to take a review of the great religions that control

their ives; to show that Brahminism with its doctrine of perpetual births and deaths in transmigration is degrading to its devotees; that Buddhism is an improvement on Brahminism, but is a religion without God or prayer or pardon or heaven, and thinks the most desirable thing is utter annihilation; that Mohammedanism, although it recognizes God, and even Christ—if ranked below Mohammed—enslaves the mind of man, and makes woman's world no wider than the walls of the Harem; and lastly to show that the Christian religion with its revealed knowledge of God and his Son co-existent and eternal with him, yet with human experiences, is the only religion adapted to the universal needs of mankind. But to an audience already familiar with missionary literature and already convinced of the necessity of missionary work, this truth may be assumed as self-evident, and it may be asserted boldly, without preface, that the crowning need of every nation under heaven is that of the Gospel of Jesus Christ.

The grandest feature of the Christian religion, when it is allowed to have free course among a people, is its elevating and ennobling influence upon woman. As no stream can rise higher than its source, so no people can rise above the mental and spiritual condition of its mothers. Modern science is busy with the subject of hereditary and pre-natal influences, and has arrived at the decision that the education of the child ought to begin, at least, one hundred years before it is born; thus giving to it an ancestry of three or four generations of educated fathers and mothers; and it is claimed that every child has a right to be thus well-born.

But the heathen mother entails upon her child the superstition and bigotry and prejudice and narrowness and ignorance and sinfulness of untold generations, and that too because no one has taught her nor her mother nor her mother's mother that she has a soul and that there is a God who cares for it.

We are shocked and horrified and filled with just indignation, when we hear of the cruelty, barbarity and outrage inflicted upon woman in the various heathen countries. We are told that she is hated in her birth, married in her childhood, outcast in widowhood, imprisoned in the harem and zenana and enslaved in every sphere of life, until the heart grows sick over the catalogue of her miseries. And man who inflicts this grievous wrong thinks he does his gods a service; for his sacred books teach him to regard woman as

“impure as falsehood itself.” Thus man, ignorant of the great truth that God has made woman as his counterpart, and that one cannot rise or fall without the other, binds himself to the earth by keeping forever clipped the wings on which he might soar to heaven.

Christ everywhere treated woman with the greatest courtesy and consideration, and His Gospel with its teaching that there is neither male nor female but all one in Christ, makes the difference between the Hindu and American woman. In Christian lands man crowns woman queen of his heart and home, and sets her free to rise above himself, if she may; for well he knows that it will be but to lift himself to higher levels.

Assuming then that the heathen need the Gospel more than anything else, let us concern ourselves most with what they need us to do in order that they may soonest enjoy the blessings of a Christian nation. Let us think chiefly too of the needs of the heathen woman, since her fate determines the fate of her nation. She needs the Gospel, and in order that she may receive it, it is necessary that her Anglo Saxon sister be touched with a sense of her need. It is God’s plan that those who have received of the blessings of his grace, shall send the lighted torch from hand to hand until it shall encompass the globe; and notwithstanding the urgent need, he does not interfere to accomplish the work by other agencies.

In the eleventh century there arose a strange enthusiasm which seized people of all ranks in every nation of Europe. The Turks had taken possession of the land of Palestine and were mistreating pilgrims journeying to the Holy Sepulcher. The story of the sufferings of these pilgrims aroused so much sympathy and excitement in the minds of all, that many merely nominal Christians mortgaged their estates and sold their gold and silver plate to secure money enough to make a defensive expedition to the Holy Land; and nine times in the following two hundred years were the professed followers of Christ impelled with much loss of life and property, to attempt to reclaim the land containing the Saviour’s tomb.

This has been called a strange enthusiasm, but is it not stranger still that Christians of the nineteenth century have so little enthusiasm, and are not more ready to spring to arms in the great Crusade against spiritual darkness? There has come to our ears the report of greater wrongs than those which Robert of Normandy,

Hugh the Great or Richard Lionheart sought to redress. We have pilgrim sisters, counted by millions, who, in sorest need extend, mutely, appealing hands and eyes to us who profess to be the favored followers of the Saviour of the world. Possessing human hearts filled with human feeling, yet often taught that they have no souls, and ranked with the beasts of the field, they are robbed of the highest incentives to noble human action.

Is it not strange that we have not sooner been moved by the throbbing pulse of a common sisterhood to make a special effort for the help of the heathen woman? to strive to secure to her that indispensable requisite for the true woman — a proper understanding and right appreciation of herself?

The summons that has called us together at this time from all points of the compass is an auspicious omen. It gives promise of the willingness of the Friend woman to hold her end of the rope. This year 1888 is destined to mark an era in the progress of the salvation of the world. We are assembled for the first time in a National Conference to discuss ways and means to enlarge our usefulness. In a few more weeks a great World's Conference is to meet at Exeter Hall in London to consider comity, union and co-operation in Missionary work; and great-souled men and women are recommending the holding of inter-denominational foreign Missionary Meetings and union Missionary Meetings of Protestant Christians of every name. If our sisters in heathen lands could comprehend what all this means to them, it would send a thrill of hopeful joy through all their ranks.

But the noble plans of earnest thoughtful leaders, can not be carried into effect without the co-operation of the living members of the church. What could the military leader accomplish without the obedience of both subordinate officers and private soldiers?

The appliances of steam and electricity, tending to annihilate space; the extension of commerce, carrying to foreign nations new thoughts, manners and enterprise; and the great preparation which God himself seems to be making among heathen nations,—all combine to bring upon us the crisis of missions of which we have been warned.

When the mother is told that the crisis has come to her sick child, she shades the light, speaks gently, administers the medicine, watches the pulsation, prays for help and strength, and gives

herself no rest until it is past. So ought we whom God has placed in the world as the able-bodied and able-minded women in this period of crisis, to strive to be found faithful to our trust of honor and responsibility.

The most pressing need then of the heathen and certainly the one most profitable for us to consider, is their need to have us move more rapidly in our efforts in their behalf. They need whatever will increase the interest of our people in their salvation. To this end we ought to be better acquainted with missionary literature. It is perhaps a universal experience that a deep interest in missionary work is the result of growth. Many a one with little interest sits down from a sense of duty or by accident to the perusal of missionary literature, and rises with new thoughts and a new outlook. If this awakening of interest is followed by extensive reading and thoughtfulness, the subject becomes fascinating in the extreme. It is as if you should ascend some lofty elevation until your horizon is immensely enlarged and you look upon the world with its teeming population as a unit; as if you get nearer to God's point of view and catch a glimpse of his plans; as if you add wings to your faith, and realize how absurd would be a universe without a purpose.

Such an outlook lifts us nearer to God. It is expanding and elevating to both mind and heart, and is, in the highest sense, its own reward.

There are hundreds and thousands of women to-day, members of the society of Friends, who need the mental and spiritual culture that is to be derived from a heartfelt interest in Missionary work. One of the most important questions for this Conference to answer is, How shall the woman who feels no interest in the work be aroused to see that the crisis demands her aid? How can she be shown that not only the work needs her but she needs the work? It has passed into an axiom, that appropriate exercise is as necessary for the full development of mind and soul as it is for the body; and if the stunted growth of the former were as visible outwardly as that of the latter, what efforts would woman make, from merely selfish motives to perfect her stature and complete her symmetry. We ought to carry home with us from this meeting more than simple enthusiasm. We ought each to go back laden with new plans for securing the interest and co-operation of every member of our

respective meetings. We may serve at once both the needs of the heathen and the needs of the church by calling into activity the powers of our "unused membership."

Interest in the missionary enterprise would doubtless be increased by cultivating and maintaining a more intimate acquaintance with our missionary heroes and heroines. It is good for us to associate with them, if not personally, then through the story of their lives. It is said that every field of labor and every age of history repeats the testimony that there is something in missionary work that both demands and develops the highest type of manhood and womanhood. Familiarity with the life and character of these can but be ennobling, while their sacrifices and devotion to duty should claim our sympathy and admiration. Shall we bestow messages and medals and money and monuments upon a Miss Freeman for her presence of mind and bravery in a snow-storm, and neglect the braver heroines, who with tenfold sacrifice have bound to themselves by the Gospel cord a line of struggling souls and led them in safety to the portals of heaven?

Let us read, and seek to influence others to read, not only that we may know the story of the missionary's life, but that we may know the history of the whole missionary plan; what has been done in the past, what is being done in the present and what remains to be done in the future. Thus only can we have an intelligent idea of the work — an idea that will aid in keeping our faith strong in the midst of the greatest discouragements.

Another great need is to have, in some way, the tide of surplus wealth in our land turned to its highest use. We are the wealthiest nation on the globe, our prosperity being phenomenal. Colossal fortunes, made possible by the toll-gates of commerce, are built up until they threaten the stability of our government. The spirit of mammonism is averse to the spirit of missions, and if the latter be kept alive, it must be through the influence and example of Christians whether rich or poor. The true follower of Christ holds all his possessions as a trust to be employed in his Master's service. That only is to be spent upon himself which will in some way increase his influence for good over others. When it shall be the rule, and not the exception, that those who call themselves Christians shall give abundantly to the work of the Lord, we may hope that others will begin to catch the spirit of missions and that the great

wealth of our nation which God has balanced over against the great need of many other nations, may be appropriated to its noblest use. Consecrated workers abroad, adequately supported by a consecrated Church at home, sums up the needs of the heathen with which we are most concerned. In the words of Sheldon Dibble, "There is a need of Christians being converted to an interest in Missions."

It remains to be shown that the heathen have claims upon the church. As in the case of their needs, their claims are best proved by the command of our Leader; but, if there were no command to this effect we believe that it could still be shown that these benighted ones have claims upon us.

In Austria, there is said to be an institution for the benefit of outcast children. As soon as the children are brought thither, while yet in their rags and dirt and sores, they are conducted to a room where their pictures are taken. Afterward they are washed, clothed and made comfortable, but they are required always to wear that picture about the person, as a constant reminder of what the institution has done for them. If one of these pupils, rescued from an inheritance of degradation and ignorance and sinfulness, should find himself, at maturity, possessed of prosperity, education, refinement and religion; could he feel that the institution which had made the new inheritance possible for him, had no claim upon him? Would it not be ingratitude in the extreme, if he did not seek to promote the welfare of the institution, to extend its influence, and to desire earnestly that it might reach, with its helpful power, all who were alike neglected? It would be well for us to keep about ourselves some reminder that in the childhood of our race we were outcasts; that our ancestors were open sea-robbers and worshipers of Woden and Thor; and that the good Augustine, when he learned of their condition gave himself no rest until he had sent into their midst a band of missionaries prepared to instruct them in the teachings of the Gospel. A picture of what we were and we still might have been without the help of Gospel truth, contrasted with our boasted prosperity and Christian civilization, would evidently aid us in recognizing and comprehending the obligations under which we are placed in regard to the heathen nations of our own generation.

The redemptive power in this life seems to be threefold; that of

prayer, love and suffering. Christ experienced all these upon the cross, and each individual "soul, redeemed from self and sin, must know its Calvary." The superintendent of the Inebriate Asylum at Binghamton, New York, says: "Some men are sent here under compulsion — almost driven here by their friends; and no such man is ever cured. No man has gone from this asylum cured of his inebriety unless there was some one — a sister, a mother, a wife, a maiden — who prayed for him, hoped for him, and wept for him at home." If we are the women who, by divine appointment, are to pray and hope and work and, if need be, suffer for the redemption of those who are without God and without hope in the heathen world, these certainly have the strongest possible claims upon our noblest efforts.

The Christian religion has taught us the brotherhood of all mankind, and the feelings of a common humanity ought of itself to reveal to us our relation to those less fortunate than ourselves. Where is the sister who has not been touched by the story of the gentle Pundita Ramabai, and felt that she and her cause have a thousand claims upon every Christian woman. And God is raising up many other helpers at the other end of the line, as if to give to us new hope and encouragement in our enterprise, and assist us by their intelligent appeals, to comprehend the claims that are resting upon us.

Many well-meaning people maintain that there is such a great mass of our own population who need the elevating power of the Gospel, that we ought to spend all our energies and resources upon these; that the heathen at home have greater claims upon us than the heathen abroad, since the former menace our liberties both state and individual. It is true that many perils seem to threaten the peace of our own nation, and for all these the remedy of the Gospel has been well prescribed; and that citizen who is not anxious to urge on the great enterprise of Home missionary work is not worthy the name of citizen. But the more experience we have in Foreign Missionary work the more do we learn that by a reflex influence, it aids rather than retards Home Missionary effort.

"Good, the more communicated, more abundant grows." Our own needs have sacred claims upon us, but they do not in any sense, diminish the claims of the heathen upon us. There are Christians and money enough at their command in the world, if

rightly employed, to give to both home and foreign missions such an impetus that the missionary spirit might soon pervade the world. We shall begin to realize this blessing when each one has learned to believe and act upon the principle that,

“All strength of arm or heart or brain,
Is only man's to give again.”

One of the strongest reasons why the heathen have claims upon the church, is because there is no other institution under heaven that can furnish the love and sacrifice and endurance necessary for the work of evangelizing the world. In pagan countries where civilization is making headway, the infidel is already on hand scattering poisonous literature in the pathway of those who are just giving up old established notions and are ready to grasp the new. Civilized nations are also transporting to them the “dreadful curse of the rum-traffic;” and these are but added claims for our speedy possession of the field.

Whosoever calleth upon the name of the Lord shall be saved; but how shall the heathen call upon him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

God never calls an individual nor an institution to perform a service for others, without at the same time, giving to those who are to be served a corresponding claim upon the servant. If the Children of Israel had claims upon Moses, the inhabitants of Nineveh upon Jonah, the people of his own generation upon John the Baptist, Cornelius upon Peter, the Gentiles upon Paul the Apostle; then have the heathen claims upon the Christian Church, for the divine call is just as clear and the command as imperative in the last as in the former instances.

The truth that so many have claims upon our Christian effort ought not to make us feel bowed down under a debt from which there is no relief; rather should we come boldly to the rescue so far as we are able and lift up glad and thankful hearts that we have been honored with a call to a blessed work which God intends to be done, for

“The world's work must be done, we find
’Tis only cowards lag behind.”

May the spirit of Mrs. Cyrus Stone rest more and more upon

the women of this generation. So forcibly did she feel the claims of the heathen woman upon her, and, so glad and willing was she to respond to those claims, that, when driven from the Mahratta Mission by ill-health she still plead for those whose low level she so well knew, declaring that if she had a thousand lives she would give them all to lift her sex to a higher plane.



Medical Missions.

BY MARY MORRIS, OVERBROOK, PHILADELPHIA.

In missionary work we find the completest unfolding of the genius of Christianity, and in medical missions we see the nearest approach to the primitive form of the christian religion. All the Apostles were medical missionaries. They healed both body and soul. This was what they were commanded to do.

“And into whatsoever city ye enter,” there the Master told them, “heal the sick that are therein, and say unto them, ‘The Kingdom of God is nigh unto you’” This is one of the innumerable indications of Christ’s divine insight into human life and its conditions.

As far as we know he was never ill himself. His health was apparently perfect, but he was touched with a feeling of human infirmities. He knew how a sick man feels and how difficult, if not impossible, it is for even the good news his disciples had to tell, to find a way into a heart quivering with the pain of some unconquerable disease. Christ’s method was to heal the leper and the paralytic, to give sight to the blind, and strength to the lame, to feed the hungry, comfort the sorrowing, and having thus ministered to body and mind, He gave His message to the soul.

His Apostles followed the same plan and He gave them similar powers over physical ailments. After the disappearance of those special gifts, whether due to lack of faith in the church or to the accomplishment through them of the work they were intended to do, who can tell? Christianity began to undergo a gradual and complete change. All missionary work ceased. Converts were made by imperial decree.

The church of the middle ages bears few marks of resemblance to the church of Apostolic times.

It was perhaps to be expected that at the Reformation when the struggle was for life, aggressive work should not occupy

any large share of the attention of the reformers. Even when the first missionary wave, modest enough in dimension, swept over Europe and touched America, there was naturally no thought of calling in the healing art as an assistant. Ascetic views of the inherent sinfulness and degradation of man's physical nature were still prevalent. "If you can save his soul it makes no difference what happens to his body," was the unspoken creed of the larger part of Christendom. But every step into the light assures more light. When once the church entered on its true mission of preaching the Gospel to every creature, medical missions followed as a matter of course. How was it possible to preach to a crowd of sufferers when there were Christian men in the land from which the missionary came, who could relieve, perhaps in a moment, much of the agony of these beings for whom the good Physician, Christ Jesus our Lord, prayed and died. "You must send us Doctors," wrote back the more sympathetic missionaries; very quickly too these foreign preachers found that there were many fields closed to all their efforts, but into which it was evident practitioners of the healing art could easily enter. There was Chinese prejudice, there was Hindoo exclusiveness, there was Mohammedan hate to be overcome; the preacher of a new religion intensified the antagonism, but it was weaponless against the skillful wielder of the surgeon's knife, and the physicians' remedies.

Chinese towns that would have thrust out and stoned the "Fanqui" teacher, threw wide open their gates to the foreign Doctor. Indian Zenanas, closed tightly and angrily against the stranger with his new and unwelcome truth about a Saviour, threw back their doors at first suspiciously, and then cordially to the European or American woman ministering to the body in the name of Christ.

Mohammedan Effendis and Governors accustomed from birth to despise Christians and Christianity, ready to stab or poison the missionary who had come unbidden from some distant land, hurried to the office or the hospital of the Christian doctor and waited in at least assumed humility for their turn to be cured by foreign skill.

The medical missionaries are winning some of the most brilliant and decisive victories for Christ that this century has yet seen, and scores of educated young men in other denominations are

standing ready to prepare themselves, by a careful medical training, to take up and enlarge the sweep of this work to a degree that a decade ago even the most hopeful would have thought visionary. Is there not a loud call for women medical missionaries?

This question is practically answered by native women from the Heathen lands ; India, Japan, China and Burmah, conquering their national prejudices and coming to our country to study the science of medicine that they may be able to alleviate the great suffering of their sisters who can receive help only from their own sex.

Let us be faithful, loyal daughters of our King, the Lord Jesus Christ, for He in His infinite mercy and love, is now calling our branch of His Church to Heathen lands, and the Heathen are saying unto us, as was said to the Apostle Paul, "Come over and help us." May we not be unmindful of this high and holy calling.

We as Christian women, lovers of Christ, have a responsibility and a privilege in connection with this work. It is ours to pray and give, that the efforts of the missionaries now in the field may be blessed, and that means may be provided that those at home, whom God has called, may find the way opened for their speedy entrance upon as useful, and as glorious a career, as can be found or desired by a disciple of Christ.



Junior and Juvenile Work.

BY ELIZABETH M. JENKINS.

For a century and more Friends have been known as a people supporting moral reforms, active in philanthropic efforts and ready to plead for the suffering and oppressed.

The slaves understood it so, and felt assured of protection and sympathy when among the people saying "thee and thou."

During our civil war the simple garb of our women, crowned by the Quaker bonnet, was found to secure for its wearer, more, certainly than credentials, an audience with those in power. And these women were treated with courtesy and respect, both in camp and hospital, as they ministered to the bodies and souls of our needy men.

It is strange how slow they were to heed the plain direction, "Go ye into *all* the world," confining their ministrations to those with whom they were more closely bound. But although our sister churches went before us, we are glad the command to us is still "Go ye."

We love the name chosen by our forefathers, but Christ Himself decides to whom it legitimately belongs. "Ye are my friends if ye do whatsoever I command you."

Never have parents expressed more solicitude concerning the training and education of their children than have ours. Year after year the query is repeated, "Are you careful to guard your children from pernicious books and publications?"

Dr. J. H. Vincent said his desire in introducing the Chautauqua Course of reading was the suppression of unprofitable and injurious literature, which was most effectively done, by furnishing that which was interesting, good and instructive.

Think you it were wiser should our concern take a positive form, and the question come thus, "Are Friends careful to provide their children with interesting and profitable reading?"

I am sure were our homes more generously supplied with the missionary papers, magazines and books, which may be found to suit our varied capacities and tastes, we should have less difficulty in solving the problem now before us, "How shall the sympathy of the young people in our Sabbath Schools and Churches be secured for foreign mission work?" We are never deeply impressed with a subject only occasionally mentioned, and on which we have no positive information. Our papers may be ably edited and each article carefully prepared, but so long as they are beyond our reach *we* will remain unbenefited.

As we realize the helplessness of those who sit in darkness, know of our sisters' needs and wrongs, compare our lives so blessed, with theirs so terribly dark, many now unmoved, will be aroused to help dispel the clouds of superstition, which only the "Sun of Righteousness" can penetrate.

In considering whether it were wiser to invite the young ladies into the adult auxiliaries already formed, or look toward Junior Societies, a great variety of opinion is found.

Upon examining a report furnished by the Woman's Board of Missions, I learn in 1879, at their annual meeting, twenty societies of young ladies were reported. Up to this time the idea of separate organizations had not been urged. There were not a few who objected to the multiplying of organizations; they urged that the young ladies go into the senior societies or assist in Juvenile Bands; the very plan they had pursued for ten years.

In 1880 a manual was issued as a guide in the formation of young ladies' societies and from this time the increase has been very rapid. Four years later the report came up, two hundred and seventeen societies of young ladies, with a total membership of three thousand.

Next a central point was chosen about which their work might crystalize. Their first joint undertaking being a school for girls in Central Turkey, which required \$4,400. This entire sum was contributed in 1882, while the previous year less than \$700 had been raised; their donations have increased until their aim for the present year is \$8,500.

Are not methods which have been so successfully employed elsewhere worthy our most careful investigation?

In undertaking to organize a society each step must be planned in prayer, for if the work is not of God it will come to naught. Some on whom we had relied may excuse themselves, and others remain wholly indifferent to the subject; this is no sufficient cause for discouragement.

Often our convictions would make more impression upon others, if we gave them as our own; in crediting them to other sources they lose much of their weight.

There are advantages in doing business in a business like way. We should not be burdened with machinery, yet some is needed for success. Some of us once looked upon a thimble as very burdensome and believed it really impeded our progress in sewing; later we thought differently, and only just because we knew how to use it.

Stiffness may be overcome by practice, and awkwardness arises from the effort to follow a half forgotten rule. We need to free ourselves from the thought that systematic effort is unwomanly. A writer has recently said, "The woman's great temperance movement is the best controlled effort at reform the world has yet seen. The agencies which have been organized, the forces which have been set in operation, the minute attention to details, and the comprehensive plans, wide as the world, all show consummate generalship. This reform and the great missionary enterprises are bringing to view a more notable class of women than has ever before crowned the generations."

The success and influence of woman as a reformer depend upon her loyalty to womanhood.

In study, a regular course is wisely followed by many societies. Carefully arranged outlines, as furnished in *Friends' Missionary Advocate*, are of great value. Lack of interest in these lessons usually betrays a lack of careful study and as well the desire to be entertained and benefited by the research of others, without contributing anything in return.

"The tendency of woman's life is toward a narrow circle. Work for Foreign Missions, which is pre-eminently work for the world, is one of the great forces for counterbalancing this tendency, and for the broadening of the woman."

When we remember the meeting daily instead of once a month, we will be surprised how our interest will increase. Items on the lesson will be found in the papers and books we read, information be obtained from the most unexpected sources; we will think more frequently of those in the field, and our prayers for them and the work will come from fuller hearts.

Opportunities for doing good will be discovered, just such opportunities as have been unnoted in the past. We cannot estimate the value of the educating influence of Christian work on those who serve. Love is the secret of such activity, and love grows by exercise and as it grows the joy of self denial, the pleasure found in sacrifice for others, becomes a matter of individual experience.

In all pertaining to our work for foreign missions, nothing is paramount in importance to the Juvenile Department.

In a few years the boys and girls found in our Bands must be the active workers in fields yet unexplored as well as those now entered. Then the need will be correspondingly greater for men and women whose gold and silver is the Lord's. And who "rejoice because with perfect heart they offer willingly unto him."

Let us spare no effort to win these children now for Christ and His service. When He was on earth and the multitudes thronged Him, He took the little ones in His arms and blessed them. And to-day as the church draws nearer God, more is done for the children. To gain their hearty co-operation in our work, requires patient, thoughtful planning. No time need be spent in preparing long speeches; spend it with the Master, asking Him for love and wisdom, then invite them to an informal meeting at your home, where you can tell them of the millions who have never heard of Christ and especially of the children and their sufferings. Present the matter very simply that they may understand how many of our blessings are dependent upon a knowledge of the Gospel of Jesus Christ.

If the leader is thoroughly interested the children will find it out. Genuine enthusiasm is never more appreciated than by "little folks."

From the beginning have the members appreciate that the success of the meetings is largely with them. They must share the responsi-

bility with the leader, upon whom the direction and management must necessarily fall.

Choose carefully and wisely the literary exercises, which should always be preceded by a short devotional service, in which all may be invited to join. Try to have as much variety in the lessons as is possible and never allow them to drag.

Whether the time be spent upon a country and people with a map drawn by one of the older members, a biographical sketch, or a lesson with the parts assigned to different ones, endeavor to bring out everything in an interesting, bright, racy style.

Where there is much diversity in age, it has been found advantageous to form different classes for study under assistant leaders, all uniting in the opening and closing exercises. Dialogues, recitations in costume and tableaux, are attractive and may be helpful but we must carefully avoid the dramatic. The end does not justify the means.

A good suggestion is to have missionary scrap books, encouraging the members to furnish pictures, scraps of information, anything, indeed, relating to the countries they are studying.

It seems a necessity that the leader be full of resources, always cheery, and not easily discouraged; but plans must be executed as made, lessons are to be studied after they have been assigned and this is work to be done at home.

May we not reasonably ask the mothers to give the work their heartiest support? We live in such a busy world the children soon feel the pressure of the claims upon them. It is no small self denial to take time for preparation and attend the meetings; just here a little encouragement is most helpful. Something will be crowded out. Cannot Christian mothers plan so that religious training and culture shall have a place?

The aim in our Bands should be not so much to make money for the work at present, as to instruct and have the members intelligent respecting the needs of the world and the personal accountability of every one who loves the Lord, to send or take the Bread of Life to those who are perishing for want of it.

At this point, in impressing the duty and privilege of giving, care must be used to make very plain that God judges not as man, but looks upon the heart, else some sensitive little one may become

discouraged. Children are only little men and women, and the desire to excel in deeds is natural to every human heart.

“It is not the deed we do,
Though the deed be never so fair,
But the love that the dear Lord looketh for,
Hidden with holy care
In the heart of the deed so fair.”



Mothers and the Consecration of their Children.

BY PHEBE S. AYDELOTT.

The purpose of God in the redemption of His chosen people, was preparation for service, and the first command given by God to Moses after leaving Egypt, was in regard to the first-born who were to be separated and sanctified to Him. "Sanctify unto me all the first-born both of man and beast, it is mine." By a subsequent arrangement, the tribe of Levi was taken instead of the first born, and thus stood as representatives of all Israel, and by its consecration, the whole nation was declared to be set apart or devoted to God.

As the consecrated Levite stood for what Israel was meant to be, so the anointed and separated nation, as a part taken for the whole, represents what is the divine purpose for the whole human family — a life of perpetual consecration.

The ceremony of consecration was a very significant one. The typical blood of a sacrificed animal was applied to the Levite's right hand, right ear, right foot. This devoted the right hand faculties — the best and noblest — and through these every other faculty and power, to God's peculiar service.

He was a man set apart. We see in this, what consecration means, and the principle involved, is one of the deepest importance to the Christian Church, which *claims* that the blood of the "Lamb slain from the foundation of the world," has been applied to its living members to cleanse from all unrighteousness, while at the same time showing so little of the fruits of a true separation unto God.

Within the last decade, our Church has heard a more emphatic call to service, as the degradation and hopeless condition of women

in heathen lands, has been brought before us. A piteous plea for help and the opening of doors heretofore closed, accompanied this great awakening of Missionary interest, and as a result ten Woman's Foreign Missionary Societies have been organized for systematic work, but the obstacle that every society has had to meet, has been the lack of consecrated laborers trained for direct and immediate service in foreign fields. Not only in our own Church has this dearth been felt, but every Missionary Society complain of want of laborers. The call is being sounded louder and louder every year, and the doors to the hundreds of millions of heathen are opened wide and yet how few, how sadly few, is the number of laborers. According to the valuable statistics of Dr. W. E. Blackstone, we learn that in the United States there is one minister to eight hundred souls, while in the foreign field there is one Missionary to four hundred thousand souls; and while we have seventy-eight thousand eight hundred and sixty-four ministers in the United States, there are only one thousand and twenty-three Missionaries from the United States engaged in foreign mission work, or only one in seventy-seven of Christ's ambassadors, who goes among the heathen. Looking at our own Church, we have a total membership in the several Yearly Meetings in America, except Philadelphia, of seventy-two thousand nine hundred and sixty-eight, nine hundred and fifty-five Ministers of the Gospel, and in heathen lands, fourteen Missionaries, or one in sixty-eight who is engaged in the foreign work.

With the pictures of the consecration of the Levite before us, which tribe represented one-twelfth of the whole nation, what a strange anomaly these figures present, especially as the Christian believer has not only like the Levite, to maintain existing institutions of worship, and service in the Church, but further than that to acquire new territory for our King.

In all secular affairs definite training is needful to secure efficiency in any line of business, and the earlier in life this training begins, the more skillful we may expect a person to become. If "the children of this world are in their generation wiser than the children of light," shall we not learn a *lesson* from them? Of all agencies that operate in the formation of character, the mother is by far the most influential. The destinies of the children are in her hands. She gives direction to the currents of life. As the

potter has power over the clay to form one vessel to honor, and another to dishonor, so the mother has power over the hearts of her children to mould them to vice or virtue. This phrase often repeated in the Books of Kings and Chronicles, means a great deal: "His *mother's* name was"—

Hezekiah, the good king, was guided and trained by Abijah the good mother. The wicked Athaliah, was the mother of King Ahaziah "who walked in the ways of the house of Ahab, for his mother was his counsellor to do wickedly."

The lineage of Margaret Jukes, called the "mother of criminals," who settled in America early in this century, as it has been carefully traced through six generations, shows that out of twelve hundred descendants, seven hundred and nine were proved to bear the taint of evil or its consequences; and in seventy-five years the members of this family had cost the State for the treatment of their crimes, diseases and poverty, one million and a quarter of dollars. In striking contrast with this, in the life of Fidelia Fiske, the devoted Persian Missionary, we have an instance of the covenant blessing descending not only through generations, but through centuries, by means of the influence of godly parents. From the year 1637, the Fiskes were eminent for zeal in the true religion, and following the lineage down, we find none who had an unworthy record. It is recorded of the wife of Ebenezer Fiske, who lived in Shelburne, Massachusetts, early in this century, and who was great grandmother to Fidelia Fiske, that she was a woman of energy and eminent piety, and would frequently set apart whole days to pray that her children might be a goodly seed even to the latest generation. In 1857, it was reckoned that three hundred of the descendants of this praying mother were members of Christian Churches. How impossible to estimate the chain of sanctifying influences which extended from generation to generation as time went on. "The children of thy servants shall continue, and their seed shall be established before Thee." Mothers! intensify your prayers, renew your consecration vows; for by your faithfulness or neglect you are starting an influence either to bless or blight the heritage of the Lord. In Ceylon there is a granite column thirty-six square feet in size which is thought by the natives, to decide the world's continuance. An angel with robe spun from zephyrs is once a century to descend and sweep the hem of that

robe across the granite, and when by that attrition the column is worn away, they say time will end. But, by that process that granite column would be worn out of existence before a mother's influence will begin to give way.

When God's omniscient eye looked down the ages and saw any work to be done for the deliverance of his people, he prepared a human agency for the fulfillment of his purposes; but seeing the need of proper discipline and training for His agent, His work frequently began with the selection of one, who as a mother could trust God and devote the child to His service. Let us see what the Scriptures teach of the character of the mothers through whom the Holy Spirit is thus to work. Joehabed, of the priestly line, hid Moses in the ark of bulrushes, having faith that God would preserve him, and thus committing him to God, she received the babe back into her arms with the command, "Take this child away and nurse him for me, and I will give thee thy wages." By the faithfulness of this mother, Moses was not only blessed, but made a blessing to others.

While the heart of her child was tender and easily moulded, she instilled into him the essential principles of self-surrender and of devotion to God, which all the corrupt influences of Egyptian court-life could not efface, and made him willing "to choose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season."

It was to Hannah, a woman of earnest unceasing prayer, that God entrusted the training of His prophet. As she received this child from the Lord in answer to her prayers, the love and joy of her heart could find no better form of expression than this: "As long as he liveth, he shall be lent to the Lord." With a consecrated mother like Hannah, and a consecrated education like Samuel's, every child will early hear the voice of the Lord and as a result, men will not be lacking for His service.

Rachel had the training of the lad Joseph for fifteen years, and he was so grounded in the faith and so settled in the covenant promise, that he could in after years say to his brethren — "God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance." In her who was chosen to be the mother of our Lord Jesus Christ, we see a child-like simplicity of faith with which she surrenders herself to the Divine

purpose, saying to the heavenly messenger,—“Behold the handmaid of the Lord, be it unto me according to thy word.” Thus she became an example to every mother who would like her receive the benediction — “Blessed is she that believed for there shall be a fulfilment of the things which have been spoken to her from the Lord.”

Of John’s parents, it is testified,—they were “both righteous before God walking in all the commandments and ordinances of the Lord blameless,” and the promise of the angel for the child to be born unto them who were thus walking blameless before God, was this :— “Thou shalt have joy and gladness, and many shall rejoice at his birth, for he shall be great in the sight of the Lord.” Mark the three points,—a joy to his parents, a blessing to the world, and great in the sight of the Lord. Mothers! God gives you this picture of Elizabeth for your encouragement and profit. Live as she did ; believe and receive what she did ; and yours will be a joy that none can take away.

The unfeigned faith that was in Timothy, and his knowledge of the Scriptures from his youth, was but the reflection and out-growth of his godly mother’s and grandmother’s training, and prepared him to “do the work of an Evangelist,” and fulfil his ministry.

Having considered the great demand for laborers in the mission field, the need of training and the value of the home as the place where this training must begin, let us next consider the subject in its practical application. We receive our children from God and for God, and salvation for them, means not only redemption *from sin* but redemption *for service*.

Christ “gave himself for us that he might redeem us from all iniquity and purify unto himself a people for his own possession zealous of good works.” He gave His own dear Son, no one less, for us and our children ; not to be a missionary but to be slain,—made a curse for us ; and this He was willing to do for our sakes. Shall we then withhold from Him our most precious possessions, our sons and our daughters? Listen not to the temptation that the demand is a hard one. It is the path of honor and blessing for thee and thy children, and thou canst claim the promise,— “I will pour my spirit upon thy seed and my blessing upon thine offspring.”

Is it not true that many Christians are apparently far more ready to give up their sons and daughters to a residence in

a foreign country and an unhealthy climate, if wealth can be acquired by so doing, than they are to consent to their becoming Missionaries of the Cross in those same countries? Alas! that these are more willing to give their approval for a life for their child spent in lucrative and honorable professions with the risk of losing their spiritual life amid worldly influences, than to seek that he be set apart for the service of the Lord.

In the one case the results are vain and transitory, in the other they are real and eternal; for those who suffer with Christ shall also reign with Him. As the mother receives her child into her arms, let the first act be one of definite consecration of that child to the Lord; first because it is by right His own and is only lent to her; and second, He needs it for His service. Let this act of consecration be used as a plea in governing the child. As he understands that he has been given away to God, therefore he should not disobey or grieve Him, but be kept holy and blameless in His sight. This will gradually come to be a motive with himself impelling him to a holy life; and to the mother an added incentive to watchfulness, to faith, to prayer. Like Manoah when the Angel appeared in vision, let the parents' petition be,— "How shall we order the child and how shall we do unto Him," and this will prove the solution of difficulties, the source of wisdom and strength. Then having laid your children on the altar, trust God to accept your dedication of them to His service and to bless your endeavors to fit them for it. This does not imply that the children thus consecrated will all be called to be foreign missionaries, nor is there danger that the home fields will be depleted or left destitute, for the reflex influence of missions has always been chief factor in the developement of the home work; but do your part as mothers and the Holy Ghost will separate one here, and another there and say,— "Go ye therefore and make disciples of all the nations."

This consecration of the child involves the consecration of our silver and gold. If we give our best gifts it is easy to give those of secondary value, and nothing will so arouse us to make sacrifices as to feel that our own child, or one in which we have a personal interest, needs to be assisted and made more comfortable amid the hardships of mission life. Thus missionary sympathy would become more intense and universal. The average foreign mission income from all the churches together in the United States is but

thirty-two cents per member. Perhaps these meagre figures startle you, and you say, "we will arouse ourselves and give more, only do not demand our children." The silver and the gold is nothing of itself save as a means to an end. "How shall they hear without a preacher."

Dr. A. T. Pierson has said, "Between these lost souls and this great salvation the one living link is the believer whose lips and whose life are to unite in witnessing to the Lamb of God who taketh away the sin of the world. The glorious work, the dispensation of the Gospel, is committed to us all. Here is an altar that sanctifies the gift. The widow's mites laid thereon are not only sanctified but magnified and glorified; they grow into shekels of the sanctuary, precious as gold, pellucid as crystal. But when, better than the richest offerings, *self* is laid on the altar of missions, God's own fire comes down, not to consume, but to consecrate and glorify." We *can* do nothing without God. God *will* do nothing without us in the redemption of the world.

The chemist understands that if there is gold in the fining-pot, and that gold is mixed with baser metals, lead, iron, or quartz, the refiner must cast in quicksilver because that has an affinity with the gold and can lay hold of it and draw it out of its base surroundings. And so God puts His children into the mass of depraved and degraded human beings, that, by Christ's own life in them, they may lay hold of fallen man and lift him up to God.

After all we have said or can say, there will ever remain the question of the foundation principle of consecration. In the individual, the family, the state, or the church, it must be either love of country or love of God. A Mary must first love before the alabaster box can ever be broken. Philanthropy and patriotism may have their theories and schemes for benvolence and righteous law, but it is love that consecrates to the altar of service.

When the infant church assembled at Antioch "to minister to the Lord" and fast, to have introduced an elaborate treatise on the need of consecration would have been an absurd incongruity. All had been melted together in the crucible of God's love, and become subject to the true law of every life, which is consecration to God. They were men after God's idea of manhood, which is a being whose life-law is sacrifice, every act and every thought devoted to God. With them, Christianity meant

consecration if it meant anything. Any type of devotional service that did not include this was too low for them. They could not be satisfied with a low form of religious life and worship for personal or local ends, and trust to a higher spirituality and keener perceptions for God's service in foreign lands.

In the usual meeting for worship at home, without a moment's discussion of the claims of consecration, all things were so completely upon the altar, that the Holy Ghost did not disconcert them by speaking out and saying: "Separate me Barnabas and Saul for the work whereunto I have called them." The test of their consecration was their love to God. With them it was not first a field, and a message, and then a task to work up or work out the spirit of self-sacrifice and consecration for the service. It was first God's love, then His kingdom, then the consecration of themselves, their children, their friends and earthly store, to the glory of God. Love to God must ever be the condition as well as the evidence of consecration. Jesus Christ, sanctified, set apart, consecrated himself for our sakes because He first loved us. Love to God obliterates all geographical lines and displaces all local preferences. Philip, at the call of God, can leave a work prolific in results among the anxious thousands in Samaria, and go "down to Gaza which is desert," and preach to an audience of one.

The church, brought back to its "first love" to God, will have a holy zeal for God. She will gather to herself and cherish mothers who have, like Jesus, for the children's sake, "sanctified themselves that they also might be sanctified through the truth." For her to have the mothers upon the altar will be to have the children there. Fill the church with mothers whose treasure is in heaven, and in whose hearts Jesus Christ is formed the hope of glory, and she can claim all the little ones for Jesus either in the home or foreign field. The mothers will yield the offerings, give the parting kiss and say good-bye, because to be with God everywhere is to have a home for their offspring anywhere. They will say, go anywhere with Jesus for sin is everywhere. In Jesus' name take His consolations everywhere for sorrow is everywhere. Preach salvation everywhere for death is everywhere.

Co-operation of Schools and Colleges.

BY MARIANNA BROWN.

In a familiar ground stands a tree in most respects shapely and beautiful. Its foliage glistens in the summer sunlight in hues of vivid green and in the glorious autumn time its leaves take on such tints as paint the sunset sky. But it is marred. Why? Transplanted early to its abiding place, an untoward circumstance broke a tiny branch from its trunk. Only a little was lacking in its symmetry, so little it was scarcely noticeable; but year by year the deformity became more apparent and now grown old, though its swaying branches would fain hide the scar of the ruined limb, the beholder unconsciously realizes that while there is much of beauty, there was a possibility of perfect beauty that might have been, had there been no failure in early fostering care.

From the hand of God comes the beautiful infant life, perfect in its possibilities, to be developed or allowed to lie dormant; upon the proper unfolding and subsequent care and training of which, depends the ultimate success of the mature life; for what may be but a slight defect in childhood becomes a blemish to be mourned over later on.

The influences that go to make character are infinite in number and multiform in kind. They play upon the child nature and it responds in notes varying in quality and intensity. Plastic as clay, by the hand of the artist mother, the baby life is early impressed ineffaceably for all time. Thus at its mother's side along with other pretty habits, the little prattler learns to place his pennies in the Sabbath School treasury or the Missionary box, but it is little more than a myth to him. With his growing intelli-

gence, new forms of activity are found. The Band of Hope, the Society for Prevention of Cruelty to Animals, and the Missionary Circles are presented to his opening, juvenile mind. Generally the real purpose of these bands is so remote from the child's understanding that they are little more to him than organized fun. It is well. Soon enough his life will be shadowed by a painful realization of the sin and darkness that prevail. But the children outgrow this playing at the work of the world, as they begin to realize the disproportion of their efforts to the great need; but the seed has fallen, has taken root in that most promising field, a child's heart. Well will it be if these early lessons of purity and mercy and love for humanity, shall never be uprooted and if no blighting influence of selfishness and skepticism shall destroy these tender growths. Some one has said that, "The words of truth spoken in the ears of youth are of the nature of germinal matter; they will go on producing themselves to the end of time."

For those whose endeavors are to be mental rather than manual, the Academy, the College, or the University generally forms the culmination of systematic training, following that of the home and primary school. Character does not attain fixedness until after College years and it is possible for the best purposes to be thwarted late on in the teens by adverse influences, or dwarfed because of insufficient nutrition. As the youth leaves the parental roof, he is placed under other influences, and here is the danger of his early impressions being eradicated either by direct opposition or by neglect.

A school of Academic grade or a College, forms a community of its own. It is a miniature world. Its interests concenter in itself. Its inmates are sometimes selfishly inconsiderate of outside interests. Away from home, students do not find it easy to affiliate with the life of the neighborhood either literary or religious. If a young man or woman leaving a community of interests in which he has been an active sharer, enters a college and finds there the same institutions to which he has been accustomed at home, existing in a similar or even a modified form, he readily takes his place among them, and grows in his early implanted convictions; but if, during his maturer school days, these corresponding organizations are lacking, whatever interest he has had is lost and he is taken thus much out of sympathy with the working world. It

becomes a necessity then that a Missionary interest begun in the family relationship and fostered in the local juvenile societies, must not be dwarfed by inactivity in a later period of the young life. If this be true for those thus favorably trained, what must be said for those whose environment has been less fortunate, whose interest has never been excited in Missionary work, even to any small degree?

College Missionary Societies we believe should exist for various reasons. We question whether they can be made tributary to church societies in any advantageous way so far as organization goes; but without such organic relationship, there may be the most healthful co-operation in *spirit* resulting from similarity in study and purpose. With the annihilation of space which the inventive spirit of the age is bringing about, from a purely intellectual standpoint, it is essential that he who would call himself educated, must know the natural state and the probable chances of development of those countries lying outside the pale of civilization; and, as a matter of fact, in no way can he make investigation so well as along the line of Missionary activity. Speaking of the influences that emanate from the Cross, Rev. E. E. Jenkins is quoted in the *Missionary Review* as saying:—"Who has solved the problem of preaching liberty to the women of India? Missionaries and their wives. Who first brought into modern geography the hidden lands and rivers of China, unsealed for the inspection of scholarship and opened for the enrichment of commerce, the greatest Empire of the East? Missionaries. Who first dared the cannibal regions, — the cannibal shores of New Zealand and Tonga and Fiji, — and converted wolves into a nation?" And he might have added, who by his explorations necessitated the reconstruction of the map of the whole continent.

Whether the student's tastes be scientific or linguistic, antiquarian or commercial, these regions of decayed grandeur, and of possible or prospective greatness, can not be overlooked. From a secular paper comes the following: "Setting all religious questions aside, the civilizing power of missions, the revolutions which have been consequent on their work; the colonization of which they were the pioneers; the growing empires founded upon European and American civilization of which they laid the foundations; the enlighten-

ing influence which has spread among barbarous nations from their points of labor ; all these command the profound respect of all men of sense. The one great fact that the spread of the power of the English language as the language of commerce and advancing civilization, receives an assured impetus from missions of English speaking people, makes these missions of paramount importance to the spread of British and American commerce."

He who would escape the charge of narrow mindedness must have his intellectual horizon wide enough to take in Japan and Australia, India and Africa. Every part of this mighty world is laid under contribution to advancing thought and he who would keep himself abreast, must follow with enthusiastic devotion in the wake of heroic missionary endeavor. The merest philanthropist can not fail to have a little spasm of zeal when he gets a revelation of the idolatry and superstition of less favored lands. Some years ago a writer in *Scribners' Magazine*, not in sympathy with foreign missionary work, said, after hearing a young man speak with glowing consecrated zeal of his work : "After all a talk like that does call a hearer out of himself and his own small purposes. It has a kind of spiritualizing, ennobling influence." Truly it does. We would not say that the diffusion of missionary intelligence, and the information, geographical and scientific, that comes through these sources is the highest aim of a College Missionary Society, yet we would be far from calling it a low one, for how shall one believe unless he hears?

The effect of any organization is not limited to the participants but it becomes a magnet to attract others. In the College association with which I am familiar the average attendance at the regular meetings is double the membership. While those who are simply spectators do not reap the benefits that accrue to the members, we trust that seed is being sown which will bring forth fruit in its season. With knowledge comes conviction and a determined purpose, better, because more enduring than an impulse given by the burning words of a spirited address. The intelligent systematic presentation of the different fields forms one phase of the work of the College organization. But this is by no means all.

Legitimate missionary interest may be of two kinds as to its methods. It is reasonable to suppose that comparatively few of those who are at any one time under the influence of an organiza-

tion, will ever be actually in the foreign field. Even in Mt. Holyoke Seminary, distinguished for its missionary intentions, but three and one-third per cent of its whole attendance since its founding, have engaged in foreign work. But in every enterprise there are various instrumentalities needed to make it successful. They may be great or small, prominent or obscure, and yet in one sense they are equally important for the consummation. "How beautiful upon the mountains are the feet of him who bringeth good tidings, that publisheth peace." "Yet the feet cannot say to the hands 'We have no need of you.'" The workers abroad are strong or weak as they are supported or hampered at home; and these quiet resources will only be open in proportion to the interest felt. Studying the same topics, — as we are able to do by the interesting and instructive subjects presented for our monthly consideration, — keeps the sympathy enlisted; and when as men and women, students enter upon the responsibilities of church and society, this steady growth from childhood to maturity with no interruption, will make intelligent systematic contribution not only *possible* but *habitual*. And this preparation, we believe, is one important purpose of the College auxiliary.

Again, it has not been an unknown thing for students, while students, to contribute generously toward keeping a missionary in the field, but we believe the utility of these organizations is not to be measured thus. The Universities' Mission of England founded by Livingstone, beginning its work in Africa, in 1861, is perhaps the most distinguished for its financial achievements and yet this is little more than a name, for the resources have been mainly drawn from others than students. Here and there in our own country, notably within the last eighteen months from the stimulus given at Northfield and the subsequent visitations of Messrs. Forman and Wilder, an impetus has been given that we trust will never wane.

Princeton College, New Jersey, a college in New York, one in Pennsylvania and at least two in Canada, have each taken upon themselves the support of one missionary. We believe that more has been accomplished for those who sit in darkness by the reasonableness of the presentation of the missionary cause by these gentlemen, than by the more than two thousand signatures which they received.

The last object to be named, that of influencing students to become missionaries, can not be passed over lightly. The time has passed perhaps when the delusion prevailed that *any one* will answer for a missionary. Nowhere, does it seem to me, is there greater need for strong men and women of well disciplined minds, than in these outposts of the Church. Not head knowledge alone but mental power kindled to the white heat of radiant zeal by the power of the Holy Spirit. How otherwise than by sending our best can India, called the land of ten thousand Emersons, be reached with simple Gospel truths? China has a language so lacking in vocabulary to express spiritual ideas that it seems, says one, specially to have been invented by Satan for the exclusion of Christianity. How can China be brought to a knowledge of our Christ but by the patient, clear-headed, far-seeing work of cultured minds, made enduring by a faith that takes no denial? Japan is longing after all the appliances of civilized lands with an eagerness that has no parallel in the history of the world. Rationalism and Agnosticism from Germany and England are sending their best; shall Christianity do less? Africa presents another phase of the problem. The spirit of colonization is abroad and the powers of statesmanship are at work to see how this continent of undeveloped wealth can be made commercially profitable. Shall the representatives of Christ's kingdom refuse the riches, material and intellectual, which they enjoy by His beauty, to the promulgation and fulfillment of the commission given by their King among Judean scenes? No longer let the "pious whim" of which Livingstone spoke, be heard over wasted energy in sending the most gifted of our youth to these far off fields. If a college society induces one such whose interest is already enkindled, to aspire to a calling made glorious by other men's labors, it will not have existed in vain.

Matthew Vassar, wealthy, standing before the great London Hospital built by Thomas Guy, read these words on the pedestal of the bronze statue:—"Sole founder of the Hospital, *In his lifetime.*" The last three words made an impression on his mind. Immediately he began to form his plans and Vassar College is the result. Elizabeth Fry with frivolous thoughts and in gay attire, hears William Savery preach, and the reform in Newgate, and hence in prisons everywhere, is begun. Helen Hunt Jackson

heard Standing Bear and Bright Eyes lecture, and then her pen, gifted but not hitherto animated by a fixed purpose, found its mission ; and through fact and fiction, she so gained the attention of statesmen and populace, that a general interest was gained for the long neglected, much suffering Indian. Livingstone himself, we are told, had no thought of being a missionary, until there was borne upon his ear such a pleading cry for help, that he resolved without wavering that his subsequent life should be thus spent. The late lamented Bishop Hannington addressed a missionary meeting, because he was invited, not because of his interest or information on the subject as those who listened, testified ; but the presentation of facts furnished the fuel and the fire was kindled. When the opening came, he was ready and thereafter made openings where there were none. Indiscreet though he may have been, he courageously and willingly surrendered life that he might purchase the way to the heart of Africa with his blood, and no such self abnegation is wasted effort. We are told to sow beside all waters, to sow in the morning and in the evening to withhold not our hand, knowing not which shall prosper ; but this we do know, that without the sowing there will be no reaping. Says E. E. Hale : "Every point of life is a pivot on which turns the whole action of our after lives ; and so indeed of the lives of the world," and each successive period of life becomes pregnant with possibilities, inestimable in results.

College Missionary Societies should exist. then, to co-operate with other organizations by furnishing a connection between the juvenile and adult societies, that there be no cessation of interest ; to present to intelligent students in systematic way the facts concerning the ever widening fields of human activity ; to present these facts as of co-ordinate importance with every other philanthropic endeavor, and not to be relegated to inefficient men and to women ; to neutralize the too prevalent idea that there is something wrong or abnormal when a young man of gifted intellect voluntarily announces himself a candidate for a mission field ; to promote the idea that it is a manly, womanly thing to do, calling for no more commiseration or prayers than if he were about to enter upon the practice of law ; to introduce to those who have never been interested in Missionary work, a view of its extent ; to find those who like Elisha at the plow may be willing to go, but have

never conceived that the mantle of a prophet is waiting for them ; to arouse such to a sense of individual responsibility and privilege to become ambassadors for Christ in the truest sense of the word.

These, we believe, are some of the ways in which college societies may co-operate with the church at large for the furtherance of work in that field, which makes him who knows most of it, thrill with joy, or grow dumb with foreboding, as he contemplates the tremendous responsibility involved in its Renaissance, more prodigious in its issues than that of Central Europe at the close of the Middle Ages.



Ways and Means.

BY ELIZA C. ARMSTRONG.

We have chosen a very elastic subject, made so in order to cover a number of points needing attention that do not come under separate and well defined heads. There are so many things to be looked after in the successful management of any business, that the neglect of any one of them imperils the whole. Each generation's work, if founded upon an unselfish basis, is for the future as well as the present, for general as well as special interests.

This Woman's Foreign Missionary Society has been committed to us by our Heavenly Father as a precious trust for meeting certain ends that could not be met in any other way. The very nature of its object includes the future even more, if possible, than the present.

Woman's position and privileges in our Society were very early determined. Soon after its rise they held meetings of their own which were of a purely missionary or benevolent character. After a lapse of time the circumstances that gave rise to these meetings were so changed as to require a change in them or their discontinuance. But the development received through these meetings, and the independence of character gained thereby were of too much importance to be given up. Consequently something more than a century ago, after seven years consideration on the part of women's meeting. they asked and obtained the liberty for Escher Tuke to lay their claim before London Yearly Meeting of men for a co-ordinate business meeting of their own. They gained their request, even "half the kingdom." From that time till the present these meetings have continued, working in perfect harmony with the body that granted them their petition. Separate meetings have been conceded to them by our church polity ever since

as their rightful privilege. It is a growing belief that these separate business meetings for women have served their purpose, and that meetings for discipline should be held jointly. Be that as it may it is a significant fact that as one door closes another opens from which there stretches before us a wide outlook upon mission fields.

This opportunity embraces a broader scope than was contemplated by our maternal ancestors in their request for separate meetings, and involves grander possibilities for our own development and the salvation of souls. Comparing at this moment our day with that of our heroic mothers, it seems to me the special direction which our work is now taking is quite in accord with the spirit of early Quakerism, and pre-eminently consonant with the main record of our church.

Since it has "seemed good to the Holy Ghost and to us" that the type of organization represented in this Conference should be formed, shall we not be very careful to in no way tamper with the Divine plan and leadings, or retrace our steps?

Our church is only fairly entering its missionary era. What the disclosures of the future may be we can not predict; but we do know God's law for every good thing is growth and development. He has planted this little vine in his vineyard and given it into the hands of the women "to dress and to keep." As we dig about it and prune it, He will send light and warmth and heavenly dews and make it fruitful.

Our Yearly Meetings widely distributed as they are with their varied conditions of life, each having its own peculiar type and environment, after all have much in common. These separate Boards thrown together constitute the Woman's Foreign Missionary movement of the Society of Friends, and considered as a *whole*. we find our *foundation is one, our aim is one*, and the elements of success for all the Boards are so essentially one as to necessitate like methods to a great extent in the building up of our organizations.

1. We all feel that the spirituality of the work on mission fields will not exceed the consecration of the home church and the measure of our enduement with the Holy Ghost; that there must be on the part of the home-workers a degree of missionary intelligence, a *mind to work* and a measure of courage to brave hardship

and master difficulties that is commensurate with what we require of those at the front.

2. We agree that on the part of the women of our Society, the desire to do something as women, for women in heathen lands, is the evident prompting of the Spirit. But this desire is to a great extent struggling in the midst of undeveloped resources for the accomplishment of its end. It will take insight, tact and management to bring all these resources under tribute for the work. To meet this demand we must have leadership; discernment to find the right woman for the right place. Mere abstract goodness is not efficiency. We make a mistake when we assign an important work to a woman merely because she is good. There must be adaptability of talent to ends. The auxiliary that represents our rank and file is often crippled for want of efficient officers to direct its separate lines of work. The needed woman waits in some quiet corner to be discerned. The answer to the need is there, if sought out and brought into service, for in God's providence supply meets demand.

Do we not need a department of Ways and Means that will bring our organizations under such personal supervision by experienced workers, as will discern latent talent and call it into service, set agencies to work that will stimulate the interest and activity of all our members? We need some plan so thorough in its practical workings as to bring the claims of the perishing heathen directly home to the conscience of every woman in our society, backed up by personal appeal. Many of our women never get to a missionary meeting. Others who could, lack interest in the cause. Such as these, if reached at all, must be sought out in their homes. It may require miles of travel, with roads and weather not the most agreeable. But it is a work, if rightly pursued, that will yield a large return, a sort of pivotal point upon which our success largely turns.

If our territory was mapped out with a system of recruiting officers and canvassers, meeting the women publicly and from house to house; if we could put speakers into the field to awaken enthusiasm and then show our auxiliaries how to utilize the public meeting to increase membership and get subscribers for the Advocate, and also to introduce the Uniform Lessons, we could, it seems to me, double our membership in a year's time. We

have now a little less than four thousand members; we certainly ought to have eight thousand. Systematic effort, dauntless purpose and faith will reach it. This is a question in which we are all interested. There is such interdependence between the Boards, that if one society languishes all the others suffer with it; and if one is stimulated, the pulse of every other is toned to a stronger beat.

3. A most important agent in bringing about this extension of our lines, and deepening of general interest, that is perhaps second to none other, is an organ through which the women of our society may be informed of the great need in heathen lands, and of what is in our power to do, as well as what is being done. Knowledge is to zeal, what fuel is to fire. For this knowledge we cannot depend upon an occasional public address, or now and then a letter or an article in church periodicals. There must be a fountain somewhere, from which the rivulets will keep up their ceaseless flow into our homes. This work had hardly begun to take shape before the need of such a paper was felt by us all. Too feeble to undertake its publication, a column was secured in the *Christian Worker* which served for a time. But presently the demand outgrew the space that paper could supply, and the *Friends' Missionary Advocate* was started, the first missionary paper ever issued by Friends on this side of the Atlantic, and to the women belongs the honor of the enterprise. Do we appreciate the Lord's merciful dealings with us in these last seven years in giving into our hands such important trusts? To the value of this paper to our work, and to the high order of ability with which it has been conducted, all have testified. That it is absolutely necessary to the development and success of the Woman's Foreign Missionary Society, all agree. That it is not well supported, all are aware. That it must depend for support on the women of our church, we also know. No other missionary paper can take the place of an organ of our own, created and conducted in the interests of our denominational work. Can we not, as delegates from these ten Boards, unitedly take up this paper, and with the energy of love and faith place it before this year closes on a self supporting basis? With proper effort we ought to be able to secure an average of one thousand subscribers in each Yearly Meeting. This would set it fairly on its feet, and yield a revenue

besides for a child's paper, and such tracts and leaflets as we need.

Now, sisters of the Society of Friends, a more vital question can scarcely claim our attention at this time than this. We have traveled thousands of miles, and expended hundreds of dollars to attend this Conference, besides the outlay of time and labor in preparation. Can we afford to spend this week in speaking distance of each other, and then separate with no well defined plan by which the adequate support of this paper can be assured? Every interest of our work demands that something be done in this important matter. God gives his opportunities but once. May we be wise to discern the providential hour, and make secure this link of common interest among our societies.

A union of our Boards that would bring our foreign work under a central Board of control requiring a common basis for us all, seems at present impracticable; and since Governments are not made, but grow, we may be content to remain awhile in our primary cells, waiting for a higher grade of organic life farther on. But this growth may be promoted, and bonds of sympathy and common effort may be created that will give a new impulse to the work all along the lines. I can but hope this Conference will devise plans and institute measures to this end.

We all admit that in union there is strength, and the further development of our work seems to demand greater thoroughness and unity of methods and efforts. Indeed without it we hardly see how we can hold what has already been gained. We have said much about the unity of the Spirit in the bonds of peace; can we not reduce this sacred phrase to practical co-operation for common ends in a work so unselfish as this Woman's work for Woman? As a correspondent from Indiana said in an able article for the Advocate of last year, on Woman's Foreign Missionary Societies, "Union promotes intelligence, begets hope, increases courage, becomes strength. Let us strengthen and extend the bonds of our union in every suitable way. Great results seldom proceed from isolated efforts." We are here, dear friends, to inquire after this "*suitable way*." The subjects of Systematic Giving and of the Junior and Juvenile work, have already been considered, and some plan of co-operation on these lines would, in the judgment of some, be highly beneficial to the work.

Would not this Conference be willing to recommend to the

different Boards that a department on Systematic Giving be formed in each with a superintendent for the department, and that these several superintendents annually elect a General Secretary to advise and assist in the work? Also a department for Junior and Juvenile work in each Yearly Meeting, with a superintendent for each, who together may elect, annually, a General Secretary for this department? This secretary, in addition to advising and assisting, would also prepare a monthly exercise for children bands to be published in Friends' Missionary Advocate. This plan would keep these practical ends before us constantly and lead to greater directness of effort. It would lead to the symmetrical and homogenous growth of this movement *as a whole*, and at the same time leave our Boards as absolutely independent in the control of their work as they are at present. If we are capable of any degree of cohesion we certainly ought to be able to unite our efforts by mutual consent on a plan that does not involve any legislation whatever. In this form of co-operation we would find common rallying points, and learn how to lock arms as the sisters of one church, and move together. It would form no barrier to the formation of a Union Missionary Board of the Yearly Meetings, but would afford us a better basis to occupy in relation to such a Board in case it is ever formed. But I think it is the united sentiment of these delegations that we wish to preserve our identity as distinct organizations in any event.

This is needful for our own development, and the most fitting channel of woman's work for woman. If we could adopt a common name, as for instance Woman's Foreign Missionary Union of Friends, it would relieve us from having to explain the relation of our Boards to those outside our church, and would be a more manageable title than the plural form we now use. If there were also some common medium through which communications from sister societies might reach us as a whole, and by which we might secure a general representation, as in the case of the World's Missionary Conference, it certainly would be desirable. A similar plan would facilitate the publication of an annual Union Report, which is becoming a necessity for our own use and as a source of information for other churches who seek a knowledge of our work.

The signs of the times seem to point toward a concentration of christian forces. God's people are trying to get closer together.

The Holy Spirit is evidently preparing the christian world for a tremendous conflict by and by. Under this constraining love hands naturally reach out to clasp other hands. Do we really appreciate the conditions and *our needs*? We have too long congratulated ourselves that we enjoyed privileges accorded to the women of no other church, in being allowed our business meetings and a place in the ministry of the gospel. We were well nigh asleep under this lullaby, but awoke to hear proclamations of gospel truth from the lips of women of other churches as grand as the best we ever produced. We saw them busy upon the mission field, disbursing with marked financial skill thousands of dollars every year, holding and controlling their own property in foreign lands, managing with rare ability their own publishing interests, and with it all obtaining a most enviable development.

We woke up to see ourselves losing our grasp upon our own separate meetings for church business without anything to take their place, and to hear from every direction the plaint that "woman's ministry was going out." We woke up to see we had no place on the mission field, no missionary there, and no money to support one. The result of this awakening is the ten Woman's Foreign Missionary organizations represented here, missions and missionaries under our care, women at home interested as never before, and the church quickened because of this zeal.

Women of the Society of Friends, God's voice to us to-day is, "Behold I have set before thee an open door." If we enter it full of faith and courage leaning upon the arm of our Beloved, who has thus far shielded us so tenderly, and led us to this sacred hour in our history, no man can shut it; and we shall yet praise Him more and more for His wondrous love toward us, and for our place in the church of our fathers.

Our Woman's Foreign Missionary Societies.

BY ESTHER TUTTLE PRITCHARD.

Had the question been submitted to us ten years ago whether we would have a separate society for our foreign mission work, as the women of other churches have for theirs, it would probably have met with a negative response. We could have reasoned with great plausibility that owing to the exceptional position of Friend women on a basis of equal representation with men in evangelistic work and already co-operating with them on our joint committees, such an organization was uncalled for and indeed foreign to the constitution of Quakerism.

But this question never came to us on the cold plane of debate. It was not so much reasoned out by us, as brought in by Him "who never is before the time and never is too late." Unseen providences, which to this day we cannot trace, laid the tinder, a divine spark lighted the flame, and like an inspiration it has spread from Canada to North Carolina; and from New England to Kansas; until we sit in Conference to-day with delegates from every Yearly Meeting but one in this continent, and now we learn the fire has caught in England also. Foresight was not needed in this case. We have builded better than we knew. What we now need is insight that we may discern the signs of the times, and so conform our organization and work to the divine purposes for us as to secure the utmost results on mission fields; the greatest development for ourselves; and the most fitting co-operation with the other missionary agencies of our church.

As we know, it was an unprecedented thing in America thirty years ago for women to go out as missionaries except, like the

Judson women, as companions for their husbands. But when the set time had come, the logic of events led missionary boards to see two facts: (1.) That a large proportion of heathen women could never be reached by men missionaries; (2.) That unless the women of heathendom were saved there could be no normal Christian church and no Christian home on heathen soil. Putting these two facts together the conclusion was plain that woman's work in foreign missions is the essential complement of man's work, and that without her co-operation, even that which has already been done must be largely sacrificed. Prejudice gave way before necessity and the Christian church granted, once for all, that the women of Christendom are the divinely ordained agency for the salvation of the women of heathendom.

This being admitted, another question followed,—whose hand should hold the ropes for these women missionaries? Should it be that of the Parent Boards that support men missionaries, or should a new agency be created in the interests of woman's work? To this question the Woman's Foreign Missionary Societies of all the churches are now the providential answer. Eighty million women shut up in Zenanas and harems, *utterly inaccessible* to men missionaries, have determined the two types of organization by which the gospel shall yet be carried to every creature, viz.: Woman's work for woman, and man's work for man.

But in the solution of this problem still another was involved,—what relation should these Woman's Societies sustain to the Parent Boards of their respective churches?

Each denomination has solved this problem after the type of its own theory as to the position of woman under the gospel. As might have been expected, the Calvinistic churches that believe it to be contrary to scripture for women to preach or have a voice in church counsels, adopted a very conservative policy; while the Methodist church, holding broader views and according larger liberty to its women, has granted a greater degree of independence than any other except our own.

Now, assuming for policies of organization what we do for doctrine, that that which works well is true, and that which does not work well is not true; and that, other things being equal, that which works best is nearest right, let us examine a little more closely into the precise relation of these societies to the other

missionary agencies of their respective churches and note the results.

(1) The Woman's Board of the Congregational church is auxiliary to the American Board and a collector for its treasury, with no initial power to appoint missionaries and no controlling vote on the foreign field. It is extremely favored in being allied to the oldest and most experienced missionary Board in America. Our Congregational sisters can better afford to be collectors for the great American Board, and have little voice as to how their funds are expended than any other woman's society could afford to be, in like relation to the Parent Board of its church. Yet an able woman of this society, from whom I obtained these facts, said to me in a personal note: "I am a born Quaker; my nature teaches me ability, privilege and responsibility are very closely united." Then she suggested it might be an improvement if women were added to the Prudential Committee of the American Board, at Boston. But I really question if this would materially increase their responsibility, for after all, the equality of women with men in joint boards, joint committees and joint sessions is, as a rule, more in name than in fact.

The Woman's Foreign Missionary Society of the Baptist church has independent responsibility in the management of its home work, but the entire direction of its foreign work is in the hands of the committee of the Baptist Missionary Union.

We now come to the Woman's Foreign Missionary Society of the Methodist Episcopal church, which in my judgment, without disparagement to any other organization; has out-distanced us all in the extent and character of its work abroad and in the development of its women at home.

(1.) It is pledged to work in harmony with its church. (2.) It is not auxiliary to the Parent Board, but has a separate and wholly independent treasury. (3.) It has initial power to appoint its missionaries and to determine the fields they shall occupy and the number and character of the agents to be employed, subject to the endorsement of the Parent Board. (4.) Its missionaries on any field hold the same relation to the church missionary superintendent over that field as do the men missionaries. These women are component parts of the local missionary Conference and subject to the appointment of the Bishop the same as in common with their brethren.

Now, note what Dr. Grasey says in an able article on Women and Missions, in the Methodist Quarterly Review. He calls attention to the fact that the Methodist ladies who have more exclusively woman's work and greater responsibility in the administration of their affairs than the Baptist society, have raised much larger sums of money than the Baptist women with mixed work and in the absence of responsibility in foreign parts. Comparing the income of the two societies for the first seven years of each, the Methodist ladies raised fifty per cent more than their Baptist sisters, and extending the comparison over fourteen years, they raised one hundred per cent more.

This inquiry into the organic relation of these sister societies to the Parent Boards of their several churches, may throw some light upon the relation our Woman's Boards should sustain to the missionary agencies that have preceded us in the Society of Friends, or that may yet be formed. The analogy is of course imperfect as our committees are now constituted. It would be an anomalous thing for such relations as we have been considering, to exist between our societies and a joint Board. Personally, if you will allow me to express a preference which I do not care to urge, and in which I do not expect the sympathy of this Conference, I would be glad to see in our church a Foreign Missionary Board that would correspond essentially to the Parent Boards of other churches. I believe it would greatly stimulate the missionary interest of our brethren; simplify to the greatest extent our missionary machinery; and open a plain basis of co-operation between our societies and the other foreign missionary work of the church. This would give us the undivided thought and effort of all our leading women in our own organizations, which is just what we need.

I can but believe that something analogous to the mutual relation of husband and wife in a true marriage, should underlie the organized co-operation of men and women on all the lines of moral reform and missionary effort, and, that the highest development of each, and the most effective service can be gained in no other way. We do not want totally independent missionary organizations in one church, each living in cold isolation from the other, neither do

we want an unnatural, or dwarfing, oppressive union, such as we sometimes see in the home where, if you will forgive the quotation, "The man and his wife are one, and *he is the one.*" An unchristian headship where the husband manages his own affairs, and the wife's also, and her responsibility is but nominal. From any alliance of this type, may these societies be preserved.

In the ideal home, the wife reigns with discretionary power in her own kingdom. She employs her servants just as the husband employs his clerks, in accordance with her own judgment; trains them, and if need be dismisses them. Funds are left at her disposal to be economized and disbursed in her department, as independently as the husband invests and applies money in his department. Each counsels with the other about the sacred interests of the family. The work of the one is distinct from that of the other, but complementary, and so by the subtle law of love and mutual dependence, rather than by any arbitrary law, the government and support of the household becomes the equal product of two planning brains, two pairs of hands and two united hearts whose interests are one.

Does not the relation which we have just observed the Woman's Foreign Missionary Society of the M. E. Church sustains to its Parent Board, approach very closely to this ideal? We of the Society of Friends who have been accustomed to greater freedom, would doubtless find some of its limitations burdensome; but, as we have seen, it has a distinct organic individuality, with scope for the free play of its own activities, and with absolute control over its own treasury. Its large responsibility develops administrative talent and stimulates energetic effort at home and abroad. Its work and that of the Parent Board, brace each other in mutual helpfulness, and the grand missions of the Methodist Church that belt the globe, are the united sum of the noblest efforts of its men and women.

In conclusion, let us note briefly the general type that woman's work is now assuming, and then consider for a moment the relation which our ten boards should sustain to each other.

We read history backwards to get the thread of its philosophy, and in the light of past and present events, new emphasis is being given to what God said when He was about to create woman, "It is not good for man to be alone." The primary and limited

meaning of these words, is doubtless that of a helpmeet in the home, but they contain also a great principle of widest application that lay dormant until woman's Savior came to quicken and develop it, when lo! an irresistible push of life was found in it which mountains of prejudice have not been able to withstand. Not alone in the home does man need woman as a partner, but in the wide fields of evangelistic work and moral reform. It is not good for man, not good for woman, not good for the work, that man should direct these enterprises alone. Woman has been literally thrust out to take her place in organic co-operation at his side by exigencies that God has brought to pass and the church has been compelled to recognize.

This century has brought unprecedented development and opportunity to woman, so that Victor Hugo said: "The 19th century is Woman's century." The last thirty years have opened more doors to her than all the ages preceding, and without exception, she is entering these doors, to contribute her aid to man's work by way of *separate organization*. The trend of woman's work in this particular, is all one way, and is not the voice of providence—the voice of God? First came the Woman's Foreign Missionary Societies, then the National Woman's Christian Temperance Union, and the World's Christian Temperance Union, later the Woman's National Indian Association, followed by others of more limited scope.

If, as already intimated, the women of any church might have been an exception to this form of co-operation with man's work, it would have been the women of our own church.

But why, I ask, if God saw that representation on joint committees was a better form of co-operation for us with our brethern in foreign missionary work than a separate society would be, officered and directed by women,—why, I say, if he saw this, did he permit this movement to extend to every Yearly Meeting but one in America, and to our English sisters also, who now petition for a Ladies' Foreign Mission Committee?

Do we not believe, rather, that "He who in doing one thing, does many things," has cast for us essentially the organic mold that is best adapted to our missionary success and most developing in its reflex influence upon ourselves? We linger a moment on this point of development. I submit that the separate business meetings of

our church have done more for us women than the joint sessions have ever done, and been a more efficient channel of usefulness. These Foreign Missionary Societies have done vastly more for us, and we have done vastly more for missions through them than ever was brought about by our representation on the joint committees. Dr. Thoburn is credited with saying that the Woman's society of his church has paid for itself a hundred-fold in what it has done for Methodist women, even if it had done nothing for the heathen. Ought not these considerations to have their weight? Do we not owe it to our daughters who shall take up this work, that a type of organization be transmitted to them that will be suited to the spirit of their day, and adapted to the larger enterprise of a coming century?

Those qualified to speak, believe that all resources are now being summoned for such a missionary campaign as the world has never seen. A great wing of the army that is to rout the forces of heathendom is now being mustered in from the women of Christendom. They are coming, as we have seen, from the Congregational Church, from the Presbyterian, the Baptist and the Methodist Churches, well organized and well drilled, each division under its own banner to take its providential place in the ranks. They are in the tide of reform that never rolls backward. We of the Society of Friends, the latest to respond to the call, are now ready, ten companies strong with prospect of an English ally, forming no mean regiment of that army, if we will only stand close together and make the most of our opportunity.

The time has evidently not come for our Woman's societies to unite in forming a Central Board for the management of their foreign work. This question of organic union is solving itself in the mutual agreement of different boards to combine in the support of special missions. But in our home department, dear friends, why not join hands as the *solid sisterhood* of one church? Is there no basis of systematic co-operation on which we can unite to strengthen and extend the lines of our work without in the least interfering with the legislative independence of these boards? I am sure there is, and that in adopting it we shall conserve to the greatest extent our common interests as Friend women, and be able to move as a unit in every important step that may affect our future relation to the missionary work of our church, and to the cause at large.

Kickapoo and Iowa Mission.

BY MYRA E. FRYE.

Indian work in connection with Foreign Missions is no new thing.

A missionary from Constantinople in speaking of her work there, said: "In the early days of Foreign Missions the Cherokee Indians gave assistance to missionary work in Turkey and that now the native Turkish missionaries have formed a society among the children, and annually raise seventy-five dollars for the support of Indian girls at Hampton," thus showing that Turkey is helping America to christianize her heathen.

God has opened a wonderful door for woman's work among Indians, as those interested in the "Woman's National Indian Association" can testify.

When the women of New England Yearly Meeting entered upon Foreign Missions in an organized way, they felt the North American Indian was a part of that work, and that they must put their hands to it. The second year an Indian department was added and the third year it was engrafted upon their Constitution, which reads thus: "Art. 2d. The object of this society shall be to awaken a more lively interest in the cause of missions; to promote the knowledge of the gospel among women and children in heathen lands and the North American Indians; and to assist those who are engaged in their christian education."

Under the Peace Policy of President Grant, Indian Territory and Kansas were given to the care of the Society of Friends, and the other reservations to other denominations.

Friends began missionary work in Indian Territory under the

care of the Associated Executive Committee of the various Yearly Meetings, about nineteen years ago. The earnest efforts of those engaged in the work have been blessed and nine particular meetings have been gathered. Loud calls for missionary labor are constantly coming to those having the care of the work, but lack of means to supply the needs of the field is a constant barrier.

A part of the Kickapoos living in Kansas emigrated to Mexico at the time of the civil war and were brought to Indian Territory by John D. Miles (a Friend) about ten years ago. Since that time efforts have been made to throw around them christian influence and gather them into the fold of Christ. Lizzie Test, an earnest christian worker who had been teaching in Wyandott Government Boarding School for several years, felt it her duty to go among the Kickapoos and try to win them to Christ, and our Executive Board thought it right to assist her in the work. She began in the Autumn of 1886 and found them determined not to accept "white man's way," as they had lost all faith in our Government. Several treaties which had solemnly been made with them had been broken, and their tribal belief was that the Great Spirit made the world for them and should they embrace Christianity they would become white people and the world would come to an end, for there would be no more Kickapoos.

Our missionary followed them from place to place, visiting their homes, carrying them presents and collecting the women and children upon the ground and by sign language teaching them to sew pieces of calico together.

They would not consent to let their children go to school. As a means of influence she became a nurse for Wuthimot Pa pa ya. mother of one of the chiefs, taking her into her own tent and faithfully administering to her wants, which resulted in restoration of body and conversion of soul.

The Iowas, about twenty-five miles distant, asked for a teacher and it was thought best to include them in the work, and Mary Sherman was sent out to assist Lizzie Test.

For thirteen years Robert Moffatt labored in Africa before he had a convert. We believe that in two years one has been brought into the kingdom by the earnest efforts of our missionary, and some of us are willing to wait and pray for the ingathering of the tribe.

We have two hundred and sixty-four thousand Indians, exclusive of those in Alaska, in the United States, speaking over seventy different languages and located upon one hundred and seventy Reservations. In over sixty tribes or portions of tribes, no provision is made for school or missionary. As a christian church, what is our responsibility in this matter?



Notes from an Address on the Indians.

BY EMELINE H. TUTTLE.

I listened to an address, delivered by Mary A. Livermore, of Boston, on "The Heroes of the Abolition of Slavery;" but she failed to mention Oceola, the Indian Hero.

She spoke to us of many of the men who spoke out boldly for the emancipation of the negro; she pointed out to us the christian women who worked to bring about the abolition of slavery; but she never spoke of Oceola, the great chief of the Seminoles. He married a young squaw and took her to their new home, but she was stolen away and sold into slavery soon after, because she had a little bit of negro blood in her veins, and was made to drag out a miserable existence.

Oceola determined that he would avenge the wrongs of his Indian wife. That was the beginning of the Florida war, that cost our country seven million dollars. He lived until he had put to death them that had taken his wife. So that war was brought on because *that man* stood for liberty.

The Seminoles had given many of the Negroes a home with them, and when the white man came to take them back into slavery, they were not willing that they should do so. It went on as you know, and those Indians, after so many years of serving, were carried down into the Indian Territory, — one of the most devoted tribes of Indians that you will find. They were living in Georgia, and because our government wanted more of their land, they had to leave. They did not want to go; they wanted to remain on their land. It did not make any difference; it was brought about, and the

Indians had to travel and make a home in an unknown region. That tribe was a civilized tribe when they were taken away. They had farms, and they were living in houses. They even owned slaves. It did not make any difference, they were Indians, and the white man wanted their land, and they had to give it up.

They soon found when they came to their new home, that there was mineral in their land. They were all pledged to keep the knowledge of this from the white man, because they feared that should he hear of it they would have to move again. I say this to get you to study and look up this thing for yourselves. At the time of the war, they owned eight thousand slaves. The Indians did not release their slaves until about a year after we did. It was reported to me that they were not liberated. I sent word to the President, and he sent General Sanborn down, who called upon me, and found that they were plodding on just as they had been. He made a law that they must be liberated.

This tribe said of these freed negroes, "These negroes have served us long and well." After deliberating a while, they concluded to give them all possessions. They gave them just exactly the same rights as they themselves had. The white man, still intent on getting all that they could from the poor Indian, followed them, coveting even this Territory that was set aside for them. He came and told them what a beautiful thing it would be to have the white man come in and be their neighbors.

The Cherokees are living in the Territory to-day, but they ask to be let alone. If any tribes are sent, they want them to be such as they can live amongst. I am going to speak from the Indian standpoint to-night. I have felt a little of what they have felt; I know what it is.

The Ottawa tribe is a historical tribe. We started a school. They never had had a religious meeting among them there, until we went there.

Our men had taken whiskey down, and nearly all had taken to drinking. The best among them realized their danger and prayed for help. After we had been among them for a time and had had a revival, they believed that these prayers had been answered. One poor man said, "While we were yet sinners, and did not love the Lord, He came to us and helped us." How many times I remember being in that little place of worship, and of the good done

within its walls. We thought that now there could be three boarding schools started by making additions to the building. We gathered in a number of children, and as you know the Modoc war begun. It was when General Grant was President. I wanted the Modoc children. I took that want of my heart to my dear Heavenly Father; I could not do anything but pray. I wrote a letter to General Grant, to ask whether there was some way in which we could get the children. After I wrote my letter I took it and prayed over it; while I was praying, the voice of God came to me like this. Take it to the Lord; He will manage it better than General Grant. I prayed day and night that they might be sent, I so longed to have the Modocs. I began to hope that we would have them, and said to my husband, We are going to have the Modocs, for they were captured. I wanted him to go and make arrangements to have them sent, I felt so sure that we were to get them. We received a letter from government, stating that they had concluded to send the Modocs. The leading Indians of the territory met on my verandah to talk this over. The Chief turned to me and asked if I would not be afraid of them. I said that I thought not if we treated them as brothers. It was interpreted, and they all understood it, and there was a general assent and they concluded that they might come.

I had seen them so often in my dreams that I knew them when they came. They looked as though I had seen them a thousand times. Steamboat Frank sent for us to see his child that was dying. The child died. I want to tell you what was the beginning of that war. Eighteen years before they had deeded off as much of their land as they thought they could spare. The government had promised them a good many things with that treaty. When the eighteen years had passed, they never had complied with the first part of the treaty. Dr. Canby was a good man, but he with the others went out on a bad errand.

Captain Jack began to talk about their home. Said that they did not want to sell any more land, and that they did not intend to sign that treaty. But the government officials informed them that they were there to treat about the land. The Indians thought that they had parted with all they could. God was with them in that awful war.

A few days after they were brought I went down to visit

them. They gave me the best robes to sit upon that they had. The men had their faces covered with black. I stayed and tried to sympathize with them. I asked them if they would not give me their children. I plead with them, and said, "Won't you let me have the children?" Nobody believed that they would let me have them, but they did. As I went among them, I saw a man sitting on a log with no clothing on. It was Steamboat Frank. He told me that he had been there sweating the bad feeling out of his heart. I just prayed that the light of Christ might some way come into that poor man's heart. It is not possible for you to feel as I did, unless you had seen what I did. They told me that I might have eight of their children, and if they liked it, they would send more. They sent enough more to make our number fifty. We had to work pretty hard, but we gradually made the impressions upon the young hearts that we so much desired. All we could do was to kneel at the feet of the Savior and ask for help, and use His strength for the accomplishment of His purposes. These little Modocs did not know how to sleep in a bed. They would fall out, and then they would think the soldiers were coming. We had quite a time to get them civilized. They learned our language a great deal quicker than I had theirs.

The mistake of Friends at first was that they did not bring them to Christ. The first aim must be to bring them to the Lord Jesus Christ, so that they may know about Him and be saved. There was one young girl among them that was stolen away by the Kickapoos. She was afterward stolen back and taken to the tribe that she belonged to. On her death bed she did not know anything of the Bible, but the passage about Christ loving little children. This she had learned at school. When it came speaking day, she always spoke that. She died happily rejoicing in the Lord; saying, "Jesus died to save little children." Being weary with nursing I laid down to rest. (I had some Indian women in to help me that night.) While I lay there, it seemed to me that the Lord said, "Could ye not watch with me one hour?" I got up and went to her; she looked up in my face and said, "They were trying to warm my feet. He wants me to come to him." And I thought, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." I kneeled in prayer, and praised my Heavenly Father for the privilege of bringing her to

the knowledge of Christ. When she first came to me they said to me, "What do you ever expect to do for that thing?" The children all began to learn about Jesus, his name became dear to them. It was not more than two years after the Modocs were given to me, until we had a band of twenty little Christian children there. And the parents said to me, "We want you to teach them all you can about the Great Spirit."

A little child was taken sick. I wanted to send for his mother, but the river was up, and my husband thought that it would be almost impossible to get the word to her. The mother had wanted to go to her boy, but was persuaded that she could not for a time; but she finally said, "You may say just what you please, I am going to my boy. The Great Spirit told me last night that he was going to die. I cannot eat. I must go to the agency." They told her that there was a man in the house at that very time, who had come for her. The poor boy died. It was their custom to burn the dead. I dressed the little boy for the funeral. We sent out word to have the grave dug on the prairie. When we went to the place of burial they began to scream and lift up their lamentation. After they had had their lamentation, and I had cried with them, I told them that I would tell them about the little boy; of his having learned to love Jesus, and that he was a little angel now in the courts of glory; that if they were good they could go to him. I asked them if they did not want to look at the corpse. As they looked at the dear little face and remembered the words that I had spoken, I felt sure that God's spirit was working in their hearts. That was the first Christian burial that the Indians ever had. A revival broke out among them. They used to hold meetings in different places. Steamboat Frank's daughter, Hepsy, was taken sick, and afterwards died. Her father said to me afterwards, "She gave me a charge. She did not want me to do wrong any more, or steal any more. She said, 'Father, won't you promise me that you will meet me in heaven?'" Steamboat Frank promised to meet her in the glory world. I went over and dressed her for burial. We buried her just as it was getting dark. We kneeled down on the prairie grass and consecrated ourselves to God; and from that time Steamboat Frank gave his heart to God; I do not believe that he after that did any wrong intentionally. He became a minister of the gospel, and he never failed

to be present and often told of the love of Him who came to save all peoples and nations, Indian as well as white man. Steamboat Frank lost his wife and five children. His wife, Alice, was a Christian woman. She would take her baby with her, and lay it down on a board, and tell about how Jesus loved her. It did not take polish, it did not take culture to love the Lord. They all seem just ready to take it in. This is a most blessed part of my christian experience.

There are a good many things that I would like to tell you, of the Ponca tribe and of Standing Bear. I never saw a people that were more dejected than those Indians were. If some one would come and tell you to move out of Indianapolis how would you like it? They had the title to their land, as they thought. That is one of the Governments great mistakes. I like my Government, but I do not want them to make such mistakes as that.

Standing Bear said: "We never stained our hands in white man's blood, and I do not understand it." They had to give up their farms; they were moved out west.

Big Snake did some hauling for us. He did not like to go about the agency. He had known "white man" so long that he had learned to dislike him. They sent for this old man to come down to the agency; he began to enquire what the matter was. Without any reason, they struck him on the head and killed him. They wanted to get rid of him and so they killed him. I think that on every tomb-stone should be carved, "THE VICTIM OF THE WHITE MAN'S GREAT MISTAKE." When I read in my bible, "I will repay saith the Lord," I tremble for my country.

In 1845, the Sioux were a very hospitable tribe; but on account of wrong demands upon them and the breaking of treaties on the part of our government, they grew hostile and vengeful. General Custer was sent down there by the people. He had no business there; he had six hundred soldiers. These Indians surrounded him. Sitting Bull fled to Canada; he was a refugee in Canada for some time. After a time he came home to visit his people, but did not stay long. When he told them goodbye he said, "I hope that we will all meet in the happy hunting ground where white men cease to be liars." Sitting Bull was invited by our government to meet its representatives in our country. Now, if he was a murderer, he ought to have been treated as a murderer. I believe

that sin is sin, and that it is just as culpable in a nation as in an individual. Do you not see why the efforts of the government came to such an end? It was because of sin. I believe that if God should come to us and say, "Where is the Indian, thy brother?" this government would answer, "I know not; am I my brother's keeper?"

I am a missionary woman; I love the missionary cause. I love to think that Jesus died to save all. I believe that our first duty is to our American Indians. I believe that if God could speak to us to-day, he would tell us to go to work and save our little remnant of Indians. We have sixty tribes in America with no missionaries.

William Penn was a Christian man. How we love his memory! He began this work. How have we, as a Society of Friends, kept it up? Have we not been very "slothful in business," not "fervent in spirit?"

I am on my road to the Indian Territory. If nothing happens, I expect to preach to the Indian soon, in the little meeting house near which is a little grave yard. In the corner of that grave yard there are many little mounds; three of them are mine. That spot is very sacred to me. I try to comfort the poor Indian and do all I can for them, and expect to meet them at the throne of heaven. I want us to treat them so that our garments will not be spotted with any of the blood of this injured people.

When I enter the golden doors of the "New Jerusalem" I expect to clasp glad hands with those that are redeemed; and among them will be those "out of every nation, kindred, tongue and people." I know I shall meet Indians there, and colored people there; and I shall claim them as my friends.

Financial and Organic Relation of Auxiliary Societies to the General Executive Board.

BY HANNAH J. BAILEY.

In these days of progress, when women's work is recognized to be as essential as that of the men—when responsibilities are crowding upon us in different directions—it behooves us to look well to our own power of meeting these responsibilities and fulfilling these duties thoroughly, and as in the sight of God.

In our schools of every degree, the girls and their brothers work at the same problems and are equally successful in solving them. The girls attend school as promptly at the hour, and accomplish their work as successfully as the boys. Why then in our auxiliaries are there so frequent failures in accuracy, promptness and despatch in making the reports called for by the Constitution?

None of us would admit that there is any natural deficiency in the brain of any treasurer of our band, which would prevent her from ascertaining the fact that five and five make ten—from making sure a report that was due on the 10th of the month should not be delayed until the 20th, and followed by a postscript on the 27th to the effect that, "I forget to say that we have sent ten dollars to Patagonia"—but nevertheless, do not similar things occur to the bewilderment and discomfiture of the superior officer who has forthwith to add a postscript to her report also?

Now, dear sisters, ought these things so to be? We have a great cause—the extension of the kingdom of our blessed Lord; and we should be conscientiously engaged to do it well.

The treasurer of the smallest auxiliary has her influence in this army of consecrated women, and consecrated money; and carelessness in her accounts, or "putting off" the regular report

called for, may cause trouble and annoyance reaching far beyond her knowledge. The "Lord's business" requires accuracy, as well as "haste."

We would not be understood as finding fault with the devoted officers of small auxiliaries. They have trials and discouragements. There are but few members, it may be, and their means are scanty, and the funds come but slowly, and sometimes the mails may be delayed. With the utmost good will to do the right thing, mistakes may be made, but we would encourage all to earnestly and prayerfully seek to do this one thing, small as it may seem to be, "to the glory of God."

It is true in this respect as in others, "if any part suffers, all the members suffer with it," and the superior organizations are often cramped by the failure in duty of the smaller ones. An appropriation may have been pledged in all good faith, but the tiny drops fail that should have fed the stream, and the fields which would have been made fruitful by its flow are left still dry and barren.

"Organization" as defined by Webster is, "The act of organizing, or the state of being organized," which is arranging or being arranged for the purpose of united action. Coleridge defines it to be, "The connection of parts in and for a whole, so that each part is at once *end* and *means*."

Applying this definition to the subject in consideration, how dependent is the whole upon its parts? In other words — how close is the relation between the general "Executive Board" of missions, and the auxiliaries? It will appear at once how necessary that these observe this rule of order and arrangement.

If perfection exist in each, disorder and confusion is impossible, and harmony will characterize all the deliberations in the parent society.

Let each auxiliary be governed by the Constitution adopted when it organized; and then, pay careful attention to details of business; observe thoroughness and dispatch in making the reports; loyalty in all the disbursements of the funds of the society; careful that they be made through the proper channel, in order that the treasurer and secretary of the parent board can be relieved from all uncertainty about their having promptly reached their destination.

Each one of us, dear sisters, has her work to do; and as all

unite, as each aids the other; as our individual responsibility to God leads us to put ourselves in the place where he would have us be — so His great army of workers, women as well as men, that “can keep rank,” will go onward doing His will, in His way, and in the strength that He will give, until that day “when the earth shall be filled with the knowledge of the Lord, as the waters cover the sea.” Then

“Rise ye ransomed! yours the mission,
Spread the joyful news abroad;
In the strength of your commission,
As the kings and priests of God,
Spread the tidings,
Of our glorious risen Lord.”



The Auxiliary Meeting.

BY ELIZA W. HIATT.

The benefit arising from missionary work is not confined to heathen countries; the opportunity afforded for the development of women in christian lands, forms no small part in the chain of blessing. It is appropriate that women who owe their domestic relations and social advantages to Christianity, should be in earnest in doing all in their power for their less favored sisters. How insignificant the difficulties of daily life by which we are surrounded become, in the wider outlook upon those not yet redeemed from social inferiority and degradation.

Many of us can remember, at the time when there were no Foreign Missionary Societies amongst Friends, of attending a lecture of a returned missionary, how gladly we contributed our dollar towards his support; or of reading the Lives of the Three Mrs. Judsons, or Harriet Newell, how our hearts were warmed, and we wondered if we should ever have a part in such blessed work, and we wished we could help just a little. The book laid aside other things claiming our attention, the spark of zeal grew very small, until some chance lecture or book came again in our way, and fanned it into life. No special channel of transfer being open to us, we spent upon ourselves that which we would willingly have put into the Lord's treasury.

Occasional stirring up of our sympathy and zeal has given way to a systemized plan, by which we can be enlightened on missionary work, instead of spasmodic "giving," to a regular "setting aside as the Lord has prospered us."

While occasional individual effort is blessed, how much more the earnest, helpful, associated effort.

This is an age of systematizing; meetings of some kind are constantly being held in this city, representing agriculture, horticulture, politics, etc., to whose gatherings auxiliaries send their delegates. Shall we be less wise in our work than the children of this world? While the primary object of the Woman's Foreign Missionary Association is sending the gospel to those deprived of its blessing, only secondary is the energizing power and educational influence which comes to those engaged in the work at home. As we meet with each other and meet with God, overshadowed by his spirit, we realize a renewal of strength and zeal.

While thinking, planning and praying, a reflex influence of added piety and culture comes to those thus engaged. A regular meeting is a regular inspiration. We cannot be interested in that of which we know little, that which costs us no sacrifice of time or means is not dear unto us.

"The light that shines farthest shines brightest nearest home," has been realized of those engaged in local auxiliaries. Can any meeting which has none afford to remain without?

If there is a sister here in whose locality there is not an auxiliary, let her bring the matter before the Lord for his guidance; invite to her house all that are, or that ought to be interested on the subject; after an informal talk upon it, begin a meeting with scripture reading, singing and prayer; if all kneel in prayer, more will join in vocal utterance than otherwise. Have the Constitution at hand to guide you; give interesting, short articles to various sisters present to read; have leaflets ready to distribute, *organize an auxiliary*; put down your names. "Two cents a week and prayer" is the general rule; it might be reversed, prayer and two cents a week.

The "Uniform Lessons" given in the "Missionary Advocate" are invaluable, giving each a part and an incentive to look up information. If not able to take the whole lesson, take such part as you can. Sometimes those seeming the least interested will write the best essay. When literary interest lags, the hands may be employed; many enjoy cutting patch-work, or making iron holders, that do not feel competent for literary work.

There are those whose hearts are warm with missionary interest, not having money at their command, who gladly assist in making articles that can be sold, and add to the treasury. An all-day sewing or quilting with lunch together, gives time for missionary

reading, and the warming influence of social intercourse. It is the motive the Lord looks at, the love that prompts the action. The widow's mite is often blessed because the Lord sees the love that offers it. Any labor done for the Master, "in His name," will bring a blessing on her that performs it. If we would have the children interested, the mothers must first take part. What more blessed heritage could we ask for our children than that they be called of the Lord to take the message of redeeming love to those who know not our blessed Redeemer? If we would increase in missionary zeal, we should have an avenue by which we can gain information.

It is not always large numbers that make the interest; only two were walking together to Emmaus when the Lord joined with them, and explained to them what they desired to know. So he will be with us and be one of our number, it may be, watering the seed sown in some heart that will bring forth fruit in a foreign field.

Auxiliaries should be informed just what their contributions are used for, and should have confidence that the Executive Board will apply it to the best of their ability.

If each society or each quarterly meeting should choose its own field, the work would be too widely scattered to do the good that concentrated effort might.

A random shot here and there is not the policy in worldly warfare.

Unity of operation, with the blessing of God, insures success both at home and in the mission field.

As the tender roots of a tree gather from the earth the sustenance for the trunk, so the faithfulness and earnestness of auxiliaries in sympathy and co-operation, will make the society at large *strong* and able to send laborers into the Harvest of the Lord.

If every christian woman knew how much of her elevated position in society, her equality with her husband and brother, and the blessing of a christian home, were due to the light of that gospel under whose benign influence we are favored to dwell; if in aiding to send this light into countries where it has not shone, every sister felt, "the Master has come and calleth for thee,"—there would be well attended auxiliaries in all our localities, the work abroad would be made far more effective, and at home the promise verified, "He that watereth shall be watered also himself."

Report for Earlham College.

BY EMILY W. MILLS.

The Missionary Society of Earlham College, was organized in the fall of 1884.

The movement was inaugurated by Esther T. Pritchard, assisted by the Earlham faculty and other interested friends.

The purpose of the students in forming this Association, was to keep abreast of the mission work of the day; to promote a general intelligence concerning the different missionary fields, and by prayer and personal effort to hasten the time when students from Earlham shall leave its halls to go out as missionaries to heathen lands.

The membership has at times been as high as fifty. I am not able to give the exact number at present. The attendance always far exceeds the membership.

The society has laid the foundation for a Missionary Library, where such works as the "Land of the Vedas," "China and the Chinese," etc., may be found.

On its Missionary Table are, "The Missionary Review," "Gospel in all Lands," "Missionary Advocate" and several donated papers.

It also rejoices in the nucleus of a very fine Missionary Museum. Among its liberal contributors are prominently, Esther T. Pritchard, Eliza C. Armstrong, S. A. Purdie, Sarah Street, E. R. Townsend of Jamaica, Dr. Kirk and others.

In 1884, the society became interested in the prospective work of Dr. Johnson in Africa, and with the assistance of friends of the College, over one hundred dollars was raised and forwarded to him to assist in the purchase of needed instruments. These were subsequently returned to the society and placed in charge of the Mathematical

Professor for the use of the College during the pleasure of the society. Jennie Purdie, a Mexican girl, who, through the generosity of Mahalah Jay, was educated at Earlham, and who is now a Missionary in Mexico, has received a small donation from the society.

While there is not much of a showing of actual work done, yet the increasing interest in the general dissemination of the knowledge of our Lord and the growing intelligence as to the various Mission fields, is of itself a means of culture of both heart and brain which amply repays the members for all expenditure of time and money.



Wilmington College Foreign Missionary Society.

BY ELLEN C. WRIGHT.

This society was organized in 1884. Our Constitution says that the purpose of the society shall be the promoting of missionary intelligence and zeal in the institution, and for the spread of the gospel in foreign lands.

Meetings of the society have been regularly held once a month. These are quite well attended by several who are not members of the society, and we believe that something is being done to enlighten and interest our young people in the great needs of the heathen world.

We have recently purchased several volumes of the best missionary literature, which form quite a handsome nucleus for a library.

We have found missionary topics, furnished at each meeting by the members of the association, very beneficial in giving us an intelligent idea of the great work that is going on in foreign lands and of the claims which the work and the workers have upon us.

Our efforts in the past have been mainly to awaken interest and increase general intelligence in regard to Foreign Missionary work, but we hope that this may tell in the future and that we may, in time, be able to do something in the way of furnishing both means and workers for one of the grandest enterprises with which Christ has commissioned his church.

Missionary Literature.

BY MAHALAH JAY.

The literature of a people is the great lever by which, in enlightened lands, the national thought is stirred and elevated ; the helm by which the national mind is turned and its course directed.

History furnishes many examples, even among semi-barbarous people, of the power of ballad and war song in arousing heroism and winning victory.

In some form literature is the hand-maid of the industries, and of culture, as well as of heroism, of reforms and religion, of money-kings and of mind-kings. Agriculture and the mechanic arts, education and the moral reforms, in their many subdivisions, have their books and periodicals ; forestry and gardening, mining and building, commerce and art, patriotism and politics, law and medicine, each employ its aid. Every religious denomination provides its own special literature, and so does every reform. Anti-slavery, peace, temperance—how were each cause shorn of the weapons of its power without its literature !

The general education of our people enabling them to read, and the cheapness and speed at which reading matter can be supplied, are two complementary facts of mighty import in the moving of the people, and every interest that is wise in its use of means avails itself of these relations.

Shall the missionary cause which we consider, ignore the power of literature and neglect to provide for using it? But we need not ask this question, others have answered it. Already this cause has a noble literature, daily being enriched by the pens of experienced missionaries, earnest thinkers and gifted writers. The question for us is, can we, as Friends, afford to do without a share in it? Our answer must be, no. We must read or fall to the rear

in interest and intelligence. Foreign missions is pre-eminently a cause that requires a literature for its promotion. The very circumstance that it *is* foreign places the objects of its interest and care beyond the personal observation of most.

“Go ye into all the world and preach the gospel to every creature,” commanded our Lord. How shall we go if we do not know even where the lands are outlying in darkness? How shall we send the gospel to a people of whom we have not heard? Or know where our help may be useful, if we have not informed ourselves what other christians have done and are doing?

And how shall we have means for the work and a supply of workers, if the hearts of our people at home are not warmed, if their consciences are not aroused and their purse strings loosed by learning of the hopeless darkness and sorrow of other lands, and by having the mirror of duty and of love for those for whom the Christ died, held up before them?

And how shall the work be carried on intelligently unless the experience of others has been weighed and questions of method as well as of duty have been studied? How shall the warm impulses of those who would give their lives to this service be made effective and enduring by a just comprehension of the work and proper preparation, if the burning heart knows not that more is needed than the kindling of the holy fire? There is very much to be learned in this work, and learned largely from reading.

Christ lays it upon whom he will to go, but he has laid it upon all his church to have the gospel sent. Preparation, methods, management, the supplying of the Lord's treasury from the abundance he gives us, are ours, under God, to accomplish. His providence places many means in our reach for promoting this work at home, but the most widely effective is missionary literature. Missionary meetings, lectures, conferences, reach comparatively few, and can do little more in this work of educating than throw out suggestions and arouse the interest that will take hold of books and periodicals. The knowledge that reaches all, and that is productive of abiding purpose, must be in our homes and be read and pondered there. God himself has showed us that literature is his own grand instrument in the outward means of saving the world, by giving the Bible to man, presenting to him on the written page the law of his kingdom, a knowledge of the righteous-

ness of God. Think of Christianity without the Bible! What would be its condition? Though the comparison is strong, the case is similar to the foreign mission cause without a literature. We cannot, every day, be attending missionary lectures and Conferences, but there should be, every day, on our book shelves and tables, something to read on the subject. Every good cause gains by investigation and honest discussion, and grows strong by the united action and concert of efforts of its advocates. Then let us read and talk of what we have read with each other, compare our ideas, increase our knowledge, broaden our thoughts and perfect our plans for carrying on the work. It might be wise for us to do this for our own sakes. It is, in a certain sense, woman's chance. May she embrace it worthily! Men have outstripped her in general intelligence and breadth of thought. This is fact. On the question of capacity and cause we are not speaking here. Men are ahead in the field of politics and statesmanship; that field is virtually theirs. But men have never surpassed woman in love. Now God, who is wisdom itself, is love. Christ died because of his love for the whole world. Let us make *our love* intelligent and world-embracing. Men are not ahead in this field. Let us keep our vantage ground. The Lord has laid this cause of foreign missions on the heart of woman; pity has moved her, love has quickened her intellect to understand and to devise means, and her faith has taken hold of the Divine Hand as her helper. Thus led and supported she is wise and strong, and stands beside her brethren sharing the responsibility of the great commission; as the apostle said, "Neither male nor female, but all *one* in Christ." For this, our rightful place in the church, for our own development and uplifting we might well take up this cause; but let us do it for Christ's sake. "Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you."

We know that we are met at the very threshold of this subject by the question of cost. How shall we be able to provide as many books and periodicals and maps as are needed for this extensive study? We grant that poverty of means presents an obstruction, but it is not insurmountable. It makes the demand for the missionary library, however small the auxiliary. If there are only two of us united in this work, then the cents or dollars that I can spare united with those of my neighbor, will furnish us both with

a double amount of reading matter; and the larger the number who combine their money the larger the number of books they may all have the use of.

But this is not all that is gained by joint ownership or a common library. The library book is read sooner and better than the one we own. It is read within a given time, for it must be returned; is read more carefully or notes are taken, for we know that we cannot conveniently look again at a forgotten point; is read with the thought that others in our circle will also read it, and its contents may become matter of question or of conversation. A gentleman of rare and instructive conversational powers once said, "I always read with the thought in my mind that I shall tell some one what I read." Thus he not only pleased himself for the moment, but laid by valuable store. There is a manner of reading that is little more than mental dissipation; but those who read to gain information, to prepare for writing or conversation, are guarded against it; and the friction and testing that comes of contact with others in the pursuit of information improves the product of our reading. Poverty is not the great bar to intelligence that it is sometimes thought to be. It has various compensations. The keen appetite for the few books you can have, the eager use of the few minutes each day that you can command for reading, may off-set with gain the surfeit and lassitude of one who enters the large home library at pleasure, and knows not what to choose, there are so many things, and so chooses nothing in particular. Plenty of time at command for reading leaves no pressure to use the present moments, and so, often, no moments are used by the child of fortune and leisure.

All our auxiliaries, with few exceptions, should have libraries. If you can at first only raise means enough to purchase one book or subscribe for one large and valuable missionary paper, start your library with that. Have a librarian appointed. There will generally be some one in the auxiliary adapted to this office,—careful, energetic,—who will make the use and the building up of the library her pride. An efficient librarian may be a great aid to the work. She will inform herself what is in the books and periodicals, and direct others as they need the information; she will keep the reading matter circulating;—will solicit books, tracts, reports, periodicals, and donations in money for the library, etc. Have a library fund. Few are so poor they cannot

afford a nickel once a quarter. Such an assessment regularly collected and wisely expended, will in time procure a valuable missionary library. Some will give more. Men and women who do not attend the meetings of the auxiliary, will frequently give something for the library if the subject is presented to them. If you give missionary teas, lawn socials, &c., give one occasionally for the benefit of the library, or take up a collection at the close of some public meeting for this purpose.

Missionary maps are almost indispensable. Let each auxiliary have the best it is able to procure, and let the librarian take care of this also.

Furnish the library with missionary tracts, reports, and periodicals,—all that our church publishes should be found in it, and many others,—and preserve them for future reference. It is often a good thing to have valuable missionary papers bound, and the cost is not very great.

But a special library is not at all necessary for everything in the missionary line. In almost every home there are geographies, histories and cyclopedias that contain many things that are wanted. There are often articles in our newspapers and magazines that bear on the mission fields, and we may each make a reference book of value by cutting out such articles and placing them in a scrap-book. Dialogues, songs, poems and other pieces suitable for use in the missionary meeting and in the exercise of children's bands, may also be preserved in the missionary scrap-book.

We need for general use, missionary tracts and leaflets, brief, attractive, informing on various phases of the subject, tracts for adults and for children, for the interested, and the indifferent and ignorant; we need these in large abundance. Those of us who have sat where the lines from our different outposts converge, know how frequent and urgent is the call for reading matter. "Send us something to read," seems a stereotype sentence. It voices a need almost everywhere felt, one which I could wish this Conference might devise means of helping to supply. But there are good tracts for our purpose already published, which we should procure and distribute. Let us call the attention of the book and tract committees of our yearly meetings to such, and get them to procure them. They will often be glad of the suggestion, at least such has been the case in one yearly meeting where it has

been tried. Foreign Mission work should, and does, stand side by side in our church, with peace, temperance, prison reform, &c., all of which causes our book and tract committees gladly favor in their selection of tracts.

The subject of special periodical literature will be handled by another, but permit one word on literature for children. Children love stories and anecdotes. This taste is natural, and should be gratified, not by allowing all kinds of fiction and tales of adventures to be read by them, but by supplying them with wholesome food from the phases of the world's life that will fill their minds with correct information of the condition of its people and their needs. Let us have a "children's literature" of biographies and stories, and sketches, and anecdotes, from foreign mission fields. The range is very wide. From those lands, as from our own, we hear of struggles with poverty, with temptation and passion; accounts of cruelty to animals, to children, to women, to the aged; examples of the curse of intemperance, the scourge of war, the heroes of non-resistance and peace, as well as the ever-entertaining natural history of the countries, strange customs of the people, their superstitions and terrors, and the fearful rites of a false religion. These, and many other things that might be mentioned, the children will read eagerly, and if such stories are properly written the foundation of a knowledge may be laid that will lead to pity, to thought, to questions of duty and ultimately to labor in the cause of Foreign Missions. Ought we not to use such means more faithfully with the young? Ought we not to read and talk before them and to them, and teach them on this subject? This is God's cause. When of old, he gave the law to his people, he charged them thus, "Ye shall lay up these my words in your heart and in your soul. Ye shall teach them to your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down and when thou risest up. And thou shalt write them upon the door-posts of thy house and upon thy gates." This is God's own method of educating upon a subject, can we do better than to make it our model?

Is it not, think you, laid upon the women of this age to prepare the next generation to complete this work of sending the Gospel to all nation,—to finish *Foreign Mission* work in the world? *Home Mission* work, which is first and last, will not so soon be completed.

Poverty and sorrow, disease and suffering and sin will long be found in the world ; but like as the extinction of slavery in our country was one act, though generations must pass before its entailed misery is overcome, so the Gospel may, I believe, in the next generation, be carried to all nations, if all Christians will set about their Lord's work, using all the varied agencies for its accomplishment which his providence supplies.



Notes from an Address Entitled, An Official Organ.

BY ELIZABETH T. LARKIN.

That we should have an Official Organ needs no proof ; it is self-evident. A merchant could as well depend upon his neighbor's advertisements, which mention his goods, as for us to depend upon the organs of other societies alone.

Now, dear friends, we need our own missionary paper to bring before us the needs of the heathen, and to bring them to us in such a way that we shall see their needs, and our hearts will be stirred up to help. Our own Official Organ has been giving "line upon line, here a little and there" a good deal. We have needed it and we have learned much. Occasionally we hear of several ladies taking the *Missionary Advocate* together. Would it not be just as well for them to buy a pocket-handkerchief together, as to use the same copy of the *Advocate*? Who cannot afford one cent a week for a *Missionary* paper of her own? Our paper ought to be self-sustaining, and more than self-sustaining. The *Friends' Missionary Advocate* is an excellent periodical.

I hope that at this Conference we may more fully see the needs of our *own* *Missionary* paper and put it on a self-sustaining basis ; and that we may go home and so interest our sisters by the accounts we give of the great work going forward, that they shall feel they cannot do without the *Advocate*. We are so prone to turn over a penny, and think whether we can put it into the missionary cause. It is not our own money, it is His ; He puts it into our hands for careful stewardship. May He help us to put our money to good use, to His praise and glory.

Notes taken from Remarks about the
“Missionary Advocate,” by its
Editor and Others.

E. T. Pritchard. Finding myself for the first time face to face with these boards, I feel as if I were in a sort of love feast. I can now speak to you freely of our periodical. I could make a more *taking* paper by filling the *Advocate* with incidents that tired women could read without effort, but that would not meet the wants of the active workers who will have to found missions and sustain them. They must study questions of mission policy and methods. To this end I have secured contributions from the ablest missionary writers, among whom are Arthur T. Pierson, C. H. Carpenter, James M. Thoburn, N. W. Frye, Sheldon Jackson and others.

I desire to give the *Advocate* to our boards. They need the discipline of being obliged to support it. I am only deterred from this, by a fear that a narrower policy might be adopted.

I believe the signs of the times indicate a greater consolidation of missionary forces, in which denominational distinctions will be less prominent, and above all church banners will float the banner of the Lord Jesus Christ. The present policy of the *Advocate* excludes all sectarianism, and pushes the one end of discharging the great commission under the enduement of power. Upon this platform all can unite, and if we transmit it to our daughters on this basis, it will prove adapted to our day. As proprietor and editor of the *Advocate*, I am ready to give you this paper as soon as I know this policy will be endorsed, but I desire when the paper leaves my hands, that its management may undergo so little change that it will never know it has lost its natural mother.

Esther Pugh spoke of the untiring labor of Esther T. Pritchard, on behalf of this paper. “You can help much by pledging

yourselves for subscribers, if each does her utmost to come up to the number pledged ; that is all that can be required."

Ann M. Haines. "If you will send this paper free for a year to any of your friends, they will get a knowledge of the work, and take it for themselves in the future."

Eliza C. Armstrong. "I endorse the paper heartily ; I am anxious it shall be in the hands of all our women. I went to thirty different places in our Quarterly Meeting, and secured twenty-five subscriptions. Those that are not interested in Foreign Mission work, are those who know nothing about it."

Emma Dickson. "I think our friend has done far more than some of us who have given money."

Sarah J. King. "I am looking forward to going from house to house in our Quarterly Meeting. Western Yearly Meeting will pledge five hundred additional subscriptions."

Mary Morris. "I honor the paper, and have every copy since its publication in my possession ; I shall do all I can to increase the subscription list."

Others added testimony to their appreciation of the paper, and their intention to aid in increasing its circulation.



Ramallah.

ELI JONES.

In 1873, Friends of New England Yearly Meeting began missionary work at Brumana, Mt. Lebanon, in connection with English Friends. This joint effort has been successful and much has been accomplished.

It is now mutually agreed that advantage may result from a division of work—that English Friends assume the direction of the work at Brumana, and that American Friends take in charge the work at Ramallah, in Palestine.

Ramallah is located some ten miles north of Jerusalem, and occupies a central position among Bible towns, having Beeroth on the east, Betonim (Josh. 13: 26,) on the west, Bethel on the north, the hill town Mizpah, and Rama, the home of the prophet Samuel, on the south.

Ramallah has a population of about three thousand. Those inhabiting surrounding villages are largely Moslems.

Travelers once making the tour of the Bible lands, reached Ramallah in the fifth month, 1869, where a boys' school was in operation under the patronage of Bishop Gobat, of Jerusalem. On visiting the school, many people pressed in to see the strangers. Sybil Jones, one of the visitors, taking a position upon a native bed in a corner of the room, told them of salvation by Christ Jesus, God's best gift to our race, and for all people, the world over. Women present, afterwards said, they had never heard a woman speak in public, or pray until they heard her, and they expressed the wish that they, too, might be able sometime to pray. A young woman, Miriam by name, subsequently met Eli Jones on the street, and said to him in broken English, "We want a school." On being told, "You have a school," she replied, "That is a boys' school ;

we want a girls' school." On being asked who could teach it, she said, "I can; I have been to a Missionary school at Jerusalem." About the middle of fifth month, 1869, Miriam was duly installed as teacher of the *first girls' school* at Ramallah, at a salary of one pound per month. So far as is known, she was at that time the only female in the village who could read her mother tongue.

Miriam taught the school for several years and then became a wife, and settled in a little town near Bethlehem.

This beginning of Mission work by Friends in the land of the Bible, though started by American Friends, was readily assumed by Friends in England. Other schools were started, land purchased, and a double-stone tenement house erected, a large cistern made to secure water in time of drought. These and other expenses have been liberally met by our Transatlantic Friends. An additional purchase of land was made in 1883, containing an excellent location for a Girls' Training Home, the title to which is in the hands of Friends of this country.

Dr. George Hessaneuer and his wife, Mand Hessaneuer, are at the head of the Mission, diligently laboring to benefit the inhabitants of that interesting but needy country.

The low and degraded condition of the people, especially those of the *female sex*, appeals with telling emphasis to their sisters in this favored land, "come over and *help us*."

Gifted workers, in addition to those in the field, are greatly needed, as also a liberal provision for their sustenance while in the work.

Our fellow citizens, wishing to perpetuate the name and fame of one of noble deeds, resolved to build a monument to his memory, and invited other countries to send, each, a stone for the edifice. It occurs to the writer, that, if Friends of the different yearly meetings on the American Continent would each provide a stone for the new building at Ramallah, it would be an enduring reminder of the love and Christian fellowship that prompted the holding of the great Conferences last autumn at Richmond, and of the assembling of our sisters in council before the Lord, in the spring of 1888, at Indianapolis.

In conclusion, we would say, Lord bless the sisters; give them abundance of wisdom, that Thy cause may be advanced.

The Geographical Position of Ramallah.

H J. BAILEY.

As we come out of the Damascus gate of Jerusalem on our way to Ramallah, only a mile out of the city, we come to Mizpah, the "watch tower" where Samuel gathered the people together, and when the Philistines came up against them and the people "were afraid," Samuel "cried unto the Lord and the Lord heard him," and "thundered with a great thunder upon the Philistines and they were discomfited." Surely, as the children of Israel saw their mighty adversaries fleeing before the power of the Lord, they had good reason to set up a stone of remembrance and call it "Eben-ezer," "hitherto hath the Lord helped us."

We go on past Nob, where once the tabernacle stood, and past Gibeah, where David was several times threatened with death, and which was once the home and palace of king Saul, but now is a confused mass of ruins. Anathoth, the birth place of Jeremiah, is but three miles away, and Michmash, where Jonathan and his armor-bearer caused all the "host in the field," and "the people" and the "garrison," and the "spoilers" to "tremble."

Beeroth, only one-half of a mile from Ramallah, was a city three thousand years ago when it made peace with Joshua; but a nearer interest is attached to it for us, because it is supposed that here a company of pilgrims stopped, as they stop in modern times at this place for rest and refreshment, and Joseph and Mary sought among them for the boy Jesus, who had remained in Jerusalem and whom they found in the temple among the learned doctors, astonishing them by his heavenly wisdom.

A short distance to the right is Bethel, "the house of God," now

called Beitin, where Abraham built an altar and called upon the name of the Lord when the land of promise was still a "strange country" to him. Here, Jacob slept upon a rock, and found Heaven and its hosts nearer than he had thought. Here, in later times, king Jereboam set up a golden calf for the people to worship, and while offering sacrifices to it he was rebuked by a prophet from Judah. The king's right arm, stretched out in vengeance over the daring intruder, was withered by God's power and only restored by the prophet's intercession. Unfaithfulness subsequently brought doom to the prophet, probably somewhere on the road we have been traversing, but his tomb was remembered and revered three hundred and fifty years afterward, when the destruction he had foretold came upon the idolatrous altar and its priests.

A little to the westward of our route, and of Ramallah, lie Gibeon and Bethhoron. Gibeon made peace with the invading host of Israel, and when its enemies were about to fall upon it Joshua was called to its assistance; "Slack not thine hand, but come up quickly and save us and help us," with the further warrant from the Lord, "Fear thou not for I have delivered them into thine hand, there shall not a man of them stand before thee." Joshua went up "suddenly" and the Lord defeated them, and the hosts of the adversaries fled down the long descent with the fierce storm from heaven pursuing them, while the sun and moon stood still and the promise was spoken, "Thus shall the Lord do with all your enemies against whom you fight."

Amid these spirit-stirring surroundings, we believe the Lord has called us to fight His battles against superstition and ignorance, and with weapons ("not carnal"), but mighty through Him, to put to flight the armies of the aliens and conquer the Prince of Evil, in order that the "Prince of Peace" may reign in the land where he was incarnated and where he endured the cross for *us* and for all who will accept Him to be their king and savior. Though we may be but few in number, and the harvest to be gathered to Him may be great, yet He who gave such power to Jonathan and his armor-bearer can still make hosts to "tremble."

It is a wonderful thing, dear Friends, for us to be called to the work where Abraham began so long ago; and, where the Lord's power has been so marvelously manifested, *surely* we may trust

that He will be present to uphold and defend His servants in their conflict with sin.

Ramallah was the first place where a woman preached in the "Holy Land" after the age in which Mary Magdalene carried the "good tidings" to the disciples, and the "daughter of Philip" carried them to the people at large. That God-honored woman was our own dear sainted Sibyl Jones.

It is a good thing for us, in these latter days, to be interested with the very message given by Him who is the same "yesterday, to-day, and forever," and to be awarded the privilege of bearing it to the inhabitants of that same once highly honored country, where,

"With his flock the sad wanderer came;
These hills he toiled over in grief are the same.
The founts where He drank, by the wayside still flow,
And the same airs are blowing which breathed on *his* brow."

He who remembers His promise to punish for idolatry, is also mindful of His promises to strengthen and deliver His trusting ones; and He who commanded Joshua not to fear the host of the enemy can still overcome the powers of evil.

It seems to me that we also are now called to "come up quickly" and work for the deliverance of souls from the debasing superstitions by which they are surrounded. And, as we seek the Lord's guidance in all our steps, as we confide in His blessed promises, proved for thousands of years all around us by His gracious providences, surely He will enable us also to set up a stone of remembrance and to gratefully acknowledge, "Hitherto hath the Lord helped us."



Syria Mansureih School.

BY MARGARET W. HAINES.

The Philadelphia Foreign Missionary Association has but a share in the work belonging to the English Friends' Mission in Syria. Our interest was first aroused in this field by our fellow member, Mary Morris. Her name has been associated with the work of the Philadelphia Association from its origin. She had been in England, and met with Eli Jones who had just returned from Syria and the East, with the needs of the people freshly in his mind. Through her advice a letter was written and sent to Eli Jones at Falmouth, England, informing him of the step a few Philadelphia Friends had taken to associate themselves together, to study the needs and interests of Foreign Missionary work, and asking him to recommend to them some portion of the work already established by English Friends, that would be according to our means, viz. : either in the way of providing for the clothing and education of one or more orphan children, or the maintenance of a school. A reply, brief and to the point, soon came, informing that the great need of the children on Mt. Lebanon was education, and recommending our taking the support of a girls' school. He wrote that besides the Girls' Training Home, in Brumana, there were girls' day schools, which with aid would do valuable work. One of these was already provided for by funds kindly contributed from Switzlerand. Eli Jones recommended our corresponding with T. Waldmeier or his assistant, for information about the others. We were informed that there were schools in three villages all needing pecuniary assistance, viz., one at Roomy, one at Beit Mary, and one at Mansureih, and we were invited to choose one to adopt as our own. That at Mansureih seemed to attract our notice and claim our sympathy and interest, and our corresponding secretary was directed to write to the

superintendent of Friends' Syrian Schools, and inform him of the decision of the association, and to request that the school should bear the name of our city; so that from that day to the present it has been called, "The Philadelphia School at Mansureih."

On the 30th of third month, 1883, soon after our interest in the Syrian mission was aroused, our association was addressed by a Syrian woman named Layah Barrakat. She described the fettered and unenlightened condition of the women of Syria. All her sad but deeply interesting address to our association, following Eli Jones' application for aid in teaching the women and girls in Syria, caused us to rejoice with thankfulness at our decision to provide for the support of the Philadelphia school at Mansureih, Theophilus Waldmier, the superintendent of the Friends' Mission schools, wrote to us occasionally, informing of the progress of the children and the faithfulness of Malaky Janhoo, their devoted teacher.

In the autumn of 1884, the teacher sent a request for a stove for her school-room, that the children might be more comfortable. There was not such a thing as a stove in the village of Mansureih, and Malaky thought it would also be an attraction to the children. The stove was procured and was highly appreciated. The children when told of it, said "How can you have a fire in the iron box without burning up the room?"

Rufus P. King visited our Philadelphia school during his visit to the Brumana mission, and gave an interesting account of the proficiency of the children in replying to Bible questions, and said the little children would repeat whole chapters from the gospel with astonishing accuracy. We have heard others who have visited the Syrian school confirm this statement. Our association had a little book called, "The Story of the Gospel," by Charles Forster, translated into Arabic, (by permission of the author) for the children's use. Theophilus Waldmier writes that this little book has proved of great value and is eagerly read by adults as well as children. We have also had the memoir of Stephen Grellet, translated and published in Arabic, and this has been highly appreciated. Theophilus Waldmier writes early in 1887, "The dear Philadelphia Friends have often been a great blessing and comfort to me and my fellow workers here. Not long ago I went to Mansureih on a first day, and had a meeting of seventy-five persons. At the end of the meeting a middle aged man got up and said, 'I feel very thankful to those dear friends who have published the book of Stephen Grellet, in

Arabic, and since I read it I do my best to become a better man.' I was much pleased to hear such a witness of your work of translation in the Philadelphia school (at Mansureih,) and I was thinking, Oh, that we may praise the Lord for His goodness, and for His wonderful works to the children of men." All our schools are getting on, and prospering under our Heavenly Father's blessing. We are just now engaged in building a new meeting house at Am Salaam, and I should like that the dear Philadelphia Friends would help us in defraying the expense of benches. The native brethren have contributed twenty pounds toward the expense of building. It is perhaps needless to say that Philadelphia Friends were glad to contribute as requested, and T. W. a few months afterward informed us as follows: The new meeting was opened on the tenth, and it was indeed a solemn time, and a large number were present. We are exceedingly glad and thankful for this place of worship where we have air and room enough for our attenders. It is the only meeting-house of Friends in Bible Lands, and we earnestly pray our Father in Heaven that he may pour out the Holy Spirit in great measure into our hearts, so that we may be able to water all the thirsty souls around during the heat of tribulations in these last days. He said in a later letter during the summer, "We often had the exercises of the meeting in Arabic, English, and German languages in order to meet the need of all."

A late letter from Theophilus Waldmier suggests to our association that we should now relinquish our Philadelphia school at Mansureih to the care of the natives and take charge of a school in the town of Roselometer. It has a much larger population, and is more central, so that the influence of Christian teaching will reach over a much greater number. At the last meeting of our association we considered the propriety of acceding to this proposition, involving a much larger outlay of funds to support two teachers instead of one. Finally, however, we decided that it would be right to enter upon the extended work, and we hope the result will be satisfactory. Malaky Janhoo will teach in the new place. Before closing this little sketch of our Syrian interest, I should like to draw attention to a book published last year, at the request of some of our dear English friends who have been intimately connected with Theophilus Waldmier for some years in Syria. It is

called, "The Autobiography of T. Waldmier." It gives in a modest way a sketch of his own life and experiences, some of them very remarkable, and the reader can plainly see throughout the simple narrative, that this good man was preserved through many vicissitudes for a purpose, and those who are familiar with the Friends' mission on Mt. Lebanon, will not fail to recognize the purpose.

At Beit Mary, our association supports a Bible reader at an annual expense of one hundred dollars. She goes with Bible in hand from house to house; at one time she receives blessings, and at another curses, but she steadily pursues her calling, finds many inquiring minds and is asked all sorts of questions. Theophilus Waldmier considers this a valuable help to the work. Her reports which are full of interest are written in Arabic, and sent weekly to our friend Theophilus Waldmier who translates some portions into English and forwards them to us, that we may "better understand her sphere of labor for Jesus Christ." Our association has also contributed towards the expense of the hospital in Brumana, which was gratefully received. We have sent Christmas boxes containing gifts for children and teachers, not forgetting the little ones confined within the hospital for medical treatment. Dolls, toys and picture books gave these little invalids much pleasure.



Notes from Address on Mexican Women and Girls.

BY SARAH J. KING.

In speaking of the women of Mexico, our sisters, I can not compare them to ourselves, as the atmosphere of immorality around them is so great, and the Roman Catholic element, to say the least, corrupting. I will divide them into three classes; the highest or better class, the middle or working class, and the lowest class.

The better class of women in Mexico are among the wealthy, and live mostly a secluded life. They remain at home, have their servants for everything, and live in luxury and ease. They do not associate with the middle class. I think there is no country where caste is more strictly observed than in Mexico. One caste does not cross over to the other, they do not dare to do so. In attending their religious rites, the better class generally go early in the morning so as to avoid meeting the other classes. A part of them, however, keep their images in their own homes, and have service there, to avoid mingling with other classes. They are never seen out of doors except attended by servants. We find this class harder to reach than any other.

The middle class is made up of working women. This is the class that we largely meet and mingle with. Some of them are very poor, so far as this world's goods are concerned. They work very hard; they are burden bearers, often bearing more than their brothers and husbands, and are ready to take hold of almost anything that is presented to them.

They live very poorly; when visiting their homes, we often found them consisting of one little room, with very little in it, perhaps just a straw mat in one corner.

They are very glad some one is interested in them. Some have renounced Catholicism, and are trying to understand our religion. A woman asked me why it was that Protestants differed so in their belief; "how do we know who to believe? Many of us are staying with the Catholics because you are not united."

Family ties are not respected as with us. For instance, a little girl was taken from a family that were thought to be very nice Mexicans; they seemed, however, glad to get rid of the girl. It was not long until I heard from others that the woman she owned as mother was not her mother, her father had become tired of the woman and wanted to get rid of her. The woman was turned off with a little babe, and seemed in great distress. Unless some preventative can be found in such cases, they invariably go down. We feel that we must do something for them. Missionaries have learned that it is almost necessary to have a fund on hand to assist such as these.

We were told that the lowest class of women were too low to be reached; their condition is very sad. We could see them at all hours of the day sitting around a confession box, expecting to gain comfort by telling their troubles to the priests. Their ignorance is almost greater than we can imagine. One woman told me she was living at the time Christ was born.

This lowest class work in the fields; they seem perfectly satisfied to take just what is offered them. The priest teaches the mother and the mother the children; it is enough for them, "mother said so and their god mother said so, and the priest told her."

In Mexico we find Indians and Spaniards and Mexicans mixed; the lowest class are almost entirely Indian.



Mexico City Mission.

BY REBECCA M. MORRIS.

The character of the Mission of Western Yearly Meeting in Mexico city is germinal, its second anniversary having occurred the past month. Our work was inaugurated about a fortnight after the mission family was settled in their apartments, by the opening of a school for girls, taught by the two young ladies sent out by our Woman's Foreign Missionary Society.

Missionary teachers, like missionary preachers, have great need of "possessing their souls in patience." Finding themselves on foreign ground, among a strange people of stranger characteristics, they are at once absorbed in the thought of how to "roll away the stone from those dark sepulchres of sin." For a foreigner to open a school unsolicited, with these environments, required much solicitation, many visits, often with sore disappointments, and sometimes to listen to rebuffs and scorn from the bitter enemies of Protestantism. Yet to such an enterprise did our missionaries address themselves, and with surprising success.

After a few months the educational work was left entirely in the care of our beloved Lillie A. Neiger, who, to the present, with the exception of a little assistance from Margaret Tabor, has taught a school with an average of 34.5 part of the year, the minimum being under twenty in a few sessions.

To those acquainted with the utter lack of punctuality and the irregularity of Mexican pupils, the hinderances to their progress will be apparent without comment. Nevertheless, the gratification and surprise manifested by the patrons and friends of the school at the public examination at the close of the year, fully attested the thoroughness of Lillie's work.

Each week she teaches the sabbath school lesson, so that those

who do not give their attendance upon the sabbath have the opportunity of hearing the "good tidings." Since the Missionary Assembly in the city of Mexico, she gives the pupils a lesson on temperance each day.

Last autumn Ervin Tabor made an earnest appeal for a school for boys. Our Woman's Foreign Missionary Society was asked to assume its support and control. Our Executive Board had the subject under advisement, and agreed to undertake it, deciding to appropriate the contributions of the sabbath schools throughout the Yearly Meeting to this object, trusting they will meet the expense. The school was opened for the admission of pupils early in the twelfth month, in the room rented by our Yearly Meeting's committee for the use of the newly established meeting there. The report for the first quarter gave an enrollment of twenty-six, with an average attendance of nineteen. A native, giving promise of ability to manage the school, was employed and got on well for a time; later on, his services were not satisfactory. After patiently bearing with him for some time, Ervin Tabor was obliged to dismiss him and take the place of teacher himself. He has one session a day, from 8 A. M. to 1 P. M. Although it adds to his duties, occupying much of his time during the week, he writes, "It is a good drill in Spanish and the school must continue if possible." He will not engage another native teacher unless he should find one with rare recommendations. "A young lady from the states, with a practical experience, an earnest christian, willing and ready to do anything that is to be done," is one of the present pressing needs of the mission.

The Dorcas Society is a helpful auxiliary; aside from teaching the art of sewing, it affords opportunities for imparting special instruction to mothers; also for talks on cleanliness, truthfulness, etc., which are much needed among a certain class. They do what they can toward relieving the sick and caring for the dead; many of the latter are taken to the cemetery in a rented coffin, then removed and interred without any. The small fee asked of each woman is teaching them "to cast their mites into the treasury," and so far not one of the members has failed to pay her "Real" monthly.

There are six boarding pupils in the Mission Home, two supported by our Juvenile Bands, one by a band in Kansas, one by our Woman's Foreign Missionary Society, and two by their friends

there. There is a prospect of another being admitted, to be supported by an organization in California.

Margaret Tabor writes, they are already crowded to the limit of convenience, (using the mildest term) and yet they hesitate to refuse the proffer of any means by which they can extend their usefulness, 'lest they hinder the work of the Lord.'

The greatest need is a building sufficient to accommodate the mission family, meetings, schools and boarding pupils, and which we hope will be provided by the church, thus giving the work permanency and strength, earnestly seeking opportunities to impress the truth of God upon the minds and hearts of those, to most of whom the bible has been a sealed book. Margaret Tabor is not *our* missionary, but that of the Yearly Meeting; yet she has an official connection with us. With a family of twelve, she, like other good house wives to whom the "ever recurring questions of what shall we eat, and what shall we drink and wherewithal shall we be clothed, to-day," must arrange for them to be answered. She is seamstress, cutting, fitting and making the clothing for eight girls, has an extensive correspondence, gives much attention to the Dorcas Society, social duties quite necessary for her to perform, with the maternal care of two daughters, the appointed guardian of six heart-gardens, an active worker and good helper in the newly organized church and in the sabbath school; and lastly the duties devolving upon a president of a National Woman's Christian Temperance Union. There have been some decided conversions among the boarding pupils. We trust the services of these devoted sisters will reach far out into the future, and believe they are already rich with the rewards of duty done.

REBECCA M. MORRIS,

Corresponding Secretary of Western Yearly Meeting Board.



Report of the Indiana Board.

The C. G. Hussey School for Girls.

BY MAHALAH JAY.

Our field is Mexico. The southwestern border of our country for eighteen hundred miles adjoins Mexico. Through war and treaty stipulations and purchase, we have become possessed of large areas, that once belonged to her, her lost provinces. In these not a few of her people have remained, preferring to come under our government rather than to leave their homes. This long border line with no considerable natural barrier between the countries, and this intermingling of the people, increased in later years by railroad connections extending to the interior of Mexico, have joined our fortunes more or less with those of our neighbor republic.

We have always a right to know what company we are keeping. We find our neighbor poor, ignorant, priest-ridden, and semi-pagan, with a preponderance of influences dragging her downward, morally and spiritually. Nominally a Roman Catholic country, the Bible is a twice-sealed book to the masses of her people. They could not read it if they would, they are so ignorant; they would not read it if they could, they are so priest-ridden. Does this concern us? Yes, it concerns us doubly. Here Home and Foreign Mission work blend. Our own country's welfare demands their elevation; and their souls are as precious in the sight of God, as if they dwelt in far-off China or Africa. Missionaries of widest experience in Mexico tell us that their religion is so debased with pagan rites and superstitions that it should not be regarded as Christianity. This is not the testimony of Protestants only, but of the more enlightened Roman Catholics of other countries.

To Tamaulipas, the most eastward of the northern states of Mexico, in 1871, Friends of Indiana Yearly Meeting, sent Samuel A. Purdie, their first missionary to Mexico, with his wife; earliest but one, or possibly two, of Protestant churches to send missionaries into that country. It was just following the withdrawal of the French, and the death of Maximilian when Don Benito Juarez, in their "War of Rights," had overthrown the Roman Catholic civil power in the state, and wrested the government from the priest-hood, and placed it in the hands of the people; when the laws of Mexico, which now place no difference between Protestant and Catholic had not yet been settled. Circumstances seemed to fix the place of our work on the Rio Grande, in Matamoras, which about that time was made the capital of Tamaulipas, and it has remained the headquarters of our own mission work in Mexico, which is all embraced in this one large state, but is now extended in stations to its extreme southern limit.

During their first year, while these missionaries were acquiring the language, Gulielma M. Purdie began teaching, as best she could, a few girls. In two or three years this school took a more settled form; a native teacher was found in a Protestant family capable of giving instruction to the girls whose education even in this border city of Matamoras, was almost entirely neglected. For more than twelve years, this girls' school has been maintained, with a few interruptions, with increasing efficiency.

Some of our women have been interested in this mission from its commencement, and have worked faithfully on the joint committee of our yearly meeting; and have clung, possibly too long, to the hope that that could be made an efficient and sufficient vehicle for our duty in this cause. But the Lord, as I reverently believe, showed us when he was moving the hearts of our sisters in other yearly meetings, that we had not a form of organization that would reach out to the body of our women, and to the children, and interest all in the work of carrying the Gospel to foreign nations, as he has commanded, and in 1883, our women's association was formed. We directed our first funds to this girls' school in Matamoras, paying the salary of its teacher, Luisa Flores. As soon as we could do more, we furnished the school with suitable seats and desks for the pupils, then paid the rent of the rooms in

which the school was taught. When, in 1885, through the gift of Dr. Curtis G. Hussey, of Pittsburg, Pennsylvania, a building to accommodate a boarding-school for girls was erected, our association provided most of the bedding, linen, and other furnishing of the house, employed a matron, and sent her to take charge of the home department, added another teacher as the school increased, and part of the time two more teachers, and one year ago assumed its management and support, so far as our Yearly Meeting is concerned.

Very soon after the formation of our women's association in 1883, our dear Friends of Women's Foreign Missionary Society of Philadelphia Yearly Meeting sent Julia L. Ballinger, of North Carolina, to work in this school in Matamoras. She felt that she was called of the Lord to this work, and he has set thereto His seal of success and of blessing upon her labors. She has proved a most capable, earnest, and devoted missionary. As soon as she could use the language just a little, she took her place at the head of this school and has continued to be its principal ever since, under the support of the Philadelphia Board. Her efficiency as a manager and secular instructor has been surpassed only by her zeal and her success as a moral and religious teacher and organizer. A thorough missionary, whatever she does, she does as unto the Lord, and wherever the C. G. Hussey school is known in Tamaulipas, her name is connected with it. Though her work belongs properly to the Philadelphia Board, to bring before you, we can hardly present ours without presenting it. Our teachers have worked under her, our matron has co-operated with her and she reports her work to our Board.

The school, graded into three departments, now averages between one hundred, and one hundred and fifty scholars a term, Julia L. Ballinger's mission list, which is a list of all the pupils that have come under her care in school, numbers now three hundred and eighty-five. Though the children are mostly from Catholic families, by a recent report we are informed that not more than six or seven stay away from our Sabbath School because of Catholic influences. Two girls have joined the church through the influence of the school and home, though, writes, our matron, "it must be remembered that the larger part of the school are mere children, too young to understand the plan of salvation, just

coming as they do out from under the forms and bondage of a debased Catholicism." A few who give evidence that they have passed from death unto life, and themselves wish to join our church, are hindered by their parents who desire that they shall, at least, wait till they are older.

A Band of Mercy, and a Band of Hope, have been organized amongst the pupils, and far the larger number of them have joined these, and are profited by their teachings. They are influenced thereby to abstain from wine and other intoxicants, and not to attend the demoralizing bull-fights and cock-fights, so common and so popular as amusements in Mexico. Julia L. Ballinger organized a Dorcas Society four years ago, which is also a mother's meeting and a prayer meeting. There are between fifty and sixty names on the Dorcas roll. Ten or eleven women have joined Friends through the Dorcas Society; these went to this society first for material aid, found the "one thing needful," chose it, and went to the church.

Luisa Flores, our senior teacher, has been connected with the school longer than Julia L. Ballinger. She was of a Protestant family and well educated for that country, before she came to Friends, and she has been a treasure to the Hussey school. Her correct Spanish has, among a people who pride themselves upon the soft accents of their language and desire the pure Castilian in the education of their children, furnished our school with a model and a referee in difficult cases of Spanish grammar and pronunciation. The Principal is learning to use a foreign language, and the pupils needed just such help, and it has added greatly to the acceptability of our school among the natives. She is refined in her manners, dresses with graceful propriety, and understands the customs and national politeness of her people. She teaches the second grade of the school. Julia L. Ballinger, in her last report, says of her, "The examinations at the close of the school showed that her work had been thoroughly done. I doubt whether a more prudent and exemplary teacher could be found." If, as we now expect, we are soon to lose her from the school by her marriage, we believe a home will be blest by her refined and Christian influence. Others are being prepared to take the place in the school. God's work will go on, though particular workers pass off the stage of action.

Juanita Escobar, better known by her English name Jennie E. Purdie, is our second teacher now. She received her education mostly among us, having spent more than four years in the schools of Richmond and Earlham College, in this state. Though a Mexican, a native of Matamoras, she learned to speak our language with so little foreign accent that few would suspect from it that she was not American born. She speaks her own language too, beautifully. These things, combined with her love for her people and the earnest Christian and missionary spirit she is developing, are to us a source of great satisfaction. She has been a teacher in the Hussey school more than two years, though she is not yet eighteen. A younger sister of hers, Manuela Escobar, who has received most of her education under Julia L. Ballinger, is at the present time an assistant pupil in the school. She united with the church last year, and is a young woman of promise, one of the "first fruits," as a teacher, of the Hussey school. When such teachers can be prepared and put into all the schools in the country the day of Mexico's redemption to Christ, will be nigh. To such end, and to fit the girls to be the Christian wives and mothers of the nation, to preside over the home and the training of childhood, the Hussey school was founded; and for such end all its officers labor, knowing that the work is long, but, under Christ, is sure of permanent fruits for his kingdom.

In the Sabbath school, in the Dorcas society, in the Missionary society, Band of Mercy, Band of Hope, in visiting the poor and the sick, in house to house visiting and reading the Bible with hymn and prayer wherever an available place is found; in all the agencies which our missionaries have been able to use for leading the people to a better life and into the way of salvation, our teachers have walked side by side with the principal, helping her with their hearts in the work.

Our Board was very fortunate in securing as first matron, Laura A. Winston, the capable, faithful, and gentle sister of Julia L. Ballinger. She laid out the work and methods of the "home," established its various appointments, and has presided over it with ability and Christain grace, making it a *model home*, healthful, attractive, and refining, and also a school for Christ. Cleanliness, neatness and order, are inculcated upon the little girls, things of which they know little in the mud huts of their own average homes.

Every night all are gathered together for Bible reading and prayer. Every morning at the breakfast table, each little girl recites a scripture text, in Spanish or in English, which she has learned for the purpose. The devotional pause before each meal is always observed, and each girl is frequently talked to in regard to her duty to her Heavenly Father. There are sixteen girls now in the "home," the largest number that can be taken with the present accommodations. Twenty-seven girls have shared in its training in the two and one-fourth years since the "home" was opened. "Not one of those who have been with us much length of time," writes the matron, "but has changed her ideas of prayer, of Jesus, and of Mary." Most of them have been heard in petition at the family altar. The matron besides guiding the house, teaches the sewing classes, in which all the girls of the school as well as of the "home," are instructed; and often she helps out the over-busy teachers by taking a class from the regular school. An active temperance worker at home she organized a Woman's Christian Temperance Union in Brownville, with the wife of W. P. Sutton, United States Consul General to Mexico, as President, enlisting also in the work the women of the Presbyterian mission in Matamoras. She is at present managing the addition of two new rooms to the building, to increase the accommodations of the boarding department, so that we may enlarge our work there a little. Now that she is able to use the language sufficiently she has arranged for herself a system of visiting families in the city, one or two visits at least each day, thus bringing the glad news of the gospel into many houses, and pressing with sisterly love and sympathy, the hand of many a sad-faced woman.

Though Matamoras has not the natural attractiveness of many other places in Mexico, yet it has its advantages for missionary work. The largest city in the state of Tamaulipas with no other considerable town near, it is an important centre of trade and influence. There being no other school in the state giving equal educational advantages to girls, and no school of our mission besides within two hundred miles, the C. G. Hussey school has a large territory from which to draw its patronage, and, we feel, a correspondingly large responsibility that a wide and wholesome influence shall go forth from it as a blessing over all that region. Its influence has already reached some of the higher class of

citizens. The Mayor of the city has placed his daughter in the "home," and so have some others of the best families. Julia L. Ballinger, after meeting with the Protestant missionaries from other states of Mexico, in their recent assembly, and comparing notes with them, says that for no other place which she saw or heard of in Mexico, would she exchange her position for missionary work; and from their testimony she believes that in no other place has the higher class of citizens been so far reached and brought into the schools, and under missionary influence as in Matamoras.



Letter from Matamoras, Mexico.

BY LAURA A. WINSTON.

To the Missionary Conference of the Woman's Foreign Missionary Societies of Friends, held at Indianapolis, Indiana.

Dear Sisters :

Some one has said, and truthfully, that "you women of the Woman's Foreign Missionary Society are thinking the thoughts of God in your labor to uplift crushed, bleeding Mexico."

My purpose is to present on this occasion, for your kindly interest, four subjects, viz. :

The Religion of Mexico ; The Effect of Protestantism on Catholicism ; Why the United States should be specially interested in Mexico ; and Why Woman is peculiarly adapted to the Work among the Women.

THE RELIGION OF MEXICO.

The mass of the people, especially the poor Indians, who number more than one-third of the entire population, are ignorant, superstitious, wretchedly poor and wretchedly depraved. Romanism has sunken them morally and mentally. The contaminating influence of the Romish priest, steeped in deceit, untruthfulness and avariciousness, envelops the people to such an extent that the way of the missionary becomes exceeding difficult.

With the sword Rome converted the Mexicans to Roman Catholics, and with the torments of the "Holy Inquisition" kept them in their faith. The sword and Inquisition, by the Unseen

Hand, have been abolished, but the spirit still lives and malignantly crops out at every available time and place. A noted priest recently proclaimed to his people that "with the pistol in one hand and the crucifix in the other, they should advance against the Protestants."

They know little of spiritual religion. "The worship of saints and madonnas absorb the devotion of the people to such an extent that they have little time to think of God." Crosses, rosaries, images of Mary and of the saints, are their chief dependence in hours of trial and fear.

A curious phase of Romanism is that of "selling prayers" and "indulgences." The doctrine of indulgences is that Christ's merits were more than sufficient to save the human race, and that the surplus is a treasure to be dispensed by Saint Peter and his successors.

"Trafficing in prayers" among them, consists in a man's passing your door soliciting you to purchase a single sheet of paper upon which is a picture of Mary, occupying the larger part of the first page. To her the prayer is directed. These words occur in it: "Oh, holy Father, pardon my sins through the merits of the most holy Virgin, our Lady, the Immaculate mother of God, Queen of all that is created. Oh, most holy Mother, deliver us from death by the passion of thy Son, and by the pains which thou didst suffer accompanying Him at Calvary."

These prayers are bought especially by criminals when they go to rob or murder, as it delivers them, they believe, from being prosecuted by justice. They also believe that the house in which this prayer is found will never see evil, and the possessor of it will receive a notice of his death four days previous.

The most exalted object of adoration is the virgin saint, Guadalupe, whose image is found in almost every home and worn upon the neck, concealed beneath the clothing, of nearly every devout Catholic. Magnificent shrines dedicated to her are to be seen upon many a hill-top and mountain side.

The desecration of God's holy day is appalling. Bull-fights, cock-fights, theatres and drunkenness are the occupations that engage the people of Mexico on that day which God said "shall be kept holy." The priests' interpretation of this commandment is, "Thou shalt keep the feast-days holy."

Reverence for truly sacred things is almost unknown. A man will name his son Jesus and his saloon "Mother of God." The wonder, however, is not that they are bigoted and spiritually blinded, but that with their religion they are no worse.

Of all the Roman Catholic countries—South America, Spain, Italy and Portugal—Mexico is said to be the most idolatrous in its worship, because the majority of its Indian population are semi-idolators.

It is a Roman Catholic priest that writes: "On account of the lack of instruction, there appears in their Catholicism numerous vestiges of the Aztec paganism. Their worship is materialistic beyond any doubt; sacrifices of turtles and other animals are practiced by them in many places."

It is expressed frequently as a general sentiment that the learned men of Mexico, those holding office, are virtually infidels. They are disgusted with Catholicism as a disagreeable political factor. Like many in France they have turned from it to infidelity. It is reasonable to believe this when we remember that *Religion* and *Law* no longer walk hand in hand in Mexico, as before the war of *Fueros* or, Right of Privilege. May every Protestant lift his heart in gratitude to God for the triumphal entry of Benito Juarez in 1861. Since that day the Church of Rome has been shorn of that political power by which she once "ruled with a proud tyranny over the whole land." Had the Constitution continued to read, "Catholicism and no other religion tolerated," the mountains of Mexico would never have been beautiful because of the feet of Him who is swift to bring glad tidings, the valleys would never have resounded with praises to the Triune-God, nor the mirage plains reflected temples dedicated to Him "who so loved the world that He gave His only begotten son that whosoever believeth on Him should not perish, but have everlasting life."

EFFECT OF PROTESTANTISM ON CATHOLICISM.

Notwithstanding all that has been written and said of the religion of Mexico, still the "half has not been told."

Again and again we hear it said, "the missionaries to heathen lands have less to contend with than those who attempt to fight Mexican Romanism and Indian superstition."

Read the life of Bishop Taylor, whose missionary success has given him the name of the "Apostle to Africa," and note the difference between the number won for Christ in Romish South America and that of heathen Africa. Scarcely a convert in the former—thousands in the latter.

And yet let us see what effect the quarter of a century's work in our neighbor's province has had. The following statistics given by the Rev. John W. Butler at the recent Protestant Conference held in the city of Mexico, will show the result in numbers.

There are eleven different Protestant denominations operating in Mexico, having—

Centres of operation,	86	Day schools,	71
Congregations,	395	Pupils in day schools,	2,690
Foreign and native workers,	442	Sabbath schools,	199
Religious societies,	177	Teachers in Sab. Schools,	367
Church edifices,	89	Pupils in Sab. Schools,	4,817
Membership,	39,102	Evangelical presses,	8
Orphan asylums,	15	Papers,	10
Pupils in orphan asylums,	503	Edifices for education.	16

And sixteen missionaries have fallen martyrs to the cause.

It is generally considered a fact that no mission field of modern times has yielded such abundant fruit as Mexico. Indeed every state has been occupied except two, Campeche and Chiapas. It is said that it is difficult to find a town or ranch where some poor Mexican is not sitting on his mat of straw with the bible or gospel, hunting for the light in the "midst of all his disadvantages." If we could take a bird's eye view of the whole field we could see the gospel light shining out from almost every quarter. This does not mean, however, that the country is nearly evangelized. Indeed, the evangelization is only fairly begun, and perhaps the work cannot be said to have even struck the upper strata of society as yet.

Notwithstanding this force *for* God, the powers which are *against* Him should cause our eyes to swim with tears and so affect us materially that we would at once set about to enlarge our beneficence. God does not "save nations by miraculous agencies,"

but he expects some of us to *send* the gospel into "all nations," and others to *take* it to "every creature."

WHY SHOULD THE UNITED STATES BE SPECIALLY INTERESTED
IN MEXICO?

She is our neighbor. She is our sister republic. She is geographically related to us. We are a christian civilization, therefore our interest. God has opened the door for us. Who does not recognize the Divine Hand working through Benito Juarez when he put down the tyranny of the papal church, and opened the door through which Christianity might walk protected by the law? And later on, when our countrymen are becoming more intimately associated with her in a business relation. The system of railroads, making her a nearer neighbor, and the introduction of other modern and civilizing influences, are each a pharos shedding its radiance far out in domestic, personal, civil and religious gloom. The very fact that she has recently enacted a law that enables foreign companies to hold and own mining districts, is a "Macedonian cry" to us to go over and help her. If the United States does not go, who will? Would England consider it her place to send missionaries to a land that lies at the very threshold of so grand a bible nation as ours claims to be? The responsibility of Mexico's salvation is upon *us*. We cannot shirk nor put it on other shoulders. Thousands of swarthy hands appear above the "billows of moral and social death, supplicating help ere they sink forever in the whirling vortex."

"And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd." John 10:16

WHY ARE WOMEN SPECIALLY ADAPTED TO MISSIONARY WORK
AMONG WOMEN?

The answer to this question is two-fold. In many heathen lands the door is opened to woman, while to man it would remain forever closed. In Mexico, she is specially suited to this work because of her better adaptability, perhaps, to circumstances. She can better bear with the petty interruptions to domestic instructions, and perhaps, too, better understand "feminine subterfuges." Especially is this the case in work amongst the poorer classes.

Helen Hunt, in her "Tidbits of Travel," in speaking of her talk over some domestic trouble with a German *frau*, says, "We were only two women looking into each other's wet eyes." And it is so everywhere. In those human troubles that visit all lands, death of children, of loved ones of any tie, poverty, sickness and shame, national barriers are broken down, and women meet on the same plane. In these common woes, they are but two women looking into each other's tearful eyes, and good is done.

It is not always the power of speech that stirs the soul, nor the eloquent word that brings the tear, but more often the pressure of the hand, the sympathetic look, the tender word and the heart is touched and won.

It is difficult to imagine the degradation of the women, but, it is comforting to know that the doors are opening to do them good. There is no limit to the work that might be done here among the women by woman.

At the lowest estimate there are, no doubt, in Mexico, three millions of women and children who know nothing of the love of Jesus. Any and all of these might in some way be reached for good if only the agencies employed were enough to compass so great a work.

Oh, would there could be a school, and this followed by a Bible woman, in every town in Mexico!

There is no doubt but that schools lay the foundation of all stable missionary work, and, too, every child brought into the school opens the way into the house-hold. In house to house visits the doors of the homes of the school children are never closed against us. "A little child shall lead them," is the promise that sustains the missionary teacher.

In conclusion, dear sisters, permit me to breathe this prayer. May God pour out His Holy Spirit upon you and upon us, collectively and individually, may He enable you to see Mexico, as she is, all enveloped in the terrible nightmare of spiritual darkness, and help us to fight for her *second* conquest, even the Conquest for our "Lord and His Christ."

Your sister in the service of Him who has said, "My name shall be great among the gentiles."

LAURA A. WINSTON.

Matamoras, Mexico.

Letter from Julia L. Ballinger.

Matamoras, Mexico, 3d mo., 15th, 1888.

To the Woman's Foreign Missionary Association of Friends.

My Beloved Sisters :

It gives me no small degree of pleasure to add my little tribute of love through you to the different associations in the missionary cause, which has called you together on this very important occasion.

May our heavenly Father be pleased to shed abroad His Holy Spirit in your midst, that you may be guided in determining your steps by Him who is alone able to direct our work. May you also experience a harmonious spirit throughout your entire convention, as was our blessed privilege during our recent assembly held in the city of Mexico, at which we had the great pleasure of being present.

In this grand assembly all the evangelical churches of Mexico were represented, and one or two from our own beloved land of the gospel. Many points of the greatest interest and importance were discussed and decided upon. No doubt you are depending largely upon information which you expect to receive from the different fields of labor, for a basis on which to build your plans for future work. I fear I shall be unable to produce just the thing desired, and would fall short of anything that I should attempt with my limited experience of four and one-half years, compared with others. Therefore, leaving the more profound and important points, I will give you a little synopsis of "a rest by the wayside" or my most delightful visit to the historical and grand old city of Mexico, and my pleasure in meeting with the different workers at that interesting assembly, and thereby show you a little bit of this peculiar and yet sin-fettered land, through my eyes.

Leaving Matamoras first month, 18th, after seven days and two and one-half nights of constant travel, we accomplished a journey

of one thousand three hundred and seventeen miles, over mountain heights and elevated plains. In gazing upon these grand barren peaks, whose barrenness adds to their grandeur, with different strata of rock exposed in such a manner as to give the appearance of mighty sentinels bound in chains; most forcibly illustrated, even in nature, do we see the moral condition of this nation which is bound in chains of idolatry and sin. We had eighty-six leagues in the diligence, two days' and one night's journey over plains covered with the cactus, miles and miles without the sight of habitation. Jeremiah's prophecy of desolation was presented to our mind, followed by the beautiful promise in Isaiah 35th, "and the desert shall rejoice and blossom as the rose." May we live to see even Mexico radiant with the gospel light.

We passed out of our state of Tamaulipas through Nuevo Leon and its capital, Monterey, which is beautiful for situation, constantly rising until we reached Saltillo, the capital of Coahuila, where we began to feel the dizzy height which we had attained. This city is situated amidst mountains, and has about eight thousand inhabitants. The Baptists, Presbyterians and Methodists have mission stations here, also in Monterey. On our return, we visited the mission school in Monterey, which occupies the same building which Miss Rankin built for that purpose. Sixty-two leagues from Saltillo we reached the Mexican Central Railroad in the state of Zacatecas, passing through its capital, Zacatecas, which has an elevation of eight thousand feet, five hundred feet higher than the city of Mexico. Here we met Dr. Wallace, one of the first missionaries of Mexico; he has the largest Presbyterian church in the republic, and I think it is said to be the largest Protestant church. Continuing our route through the state and capital of Aguas Caliente, through the streets of which flows hot sulphuric water. The mountains are nearly all of volcanic formation, presenting fine geological views. Throughout the whole distance we did not lose sight of the prickly pear or "nopal," the emblem of Mexico; on nearing the city, it grows into great trees, as it were. Passing through the states Xalisco, Guanajuata and Queretato, in the latter place a monument has been erected to mark the spot where Maximilian with two others were shot.

As we advance on our journey, each city presents more crossed

domed cathedrals and chapels, and the little hills their shrines with their well beaten paths leading down to the city, showing the constancy of those who kneel daily at its altars with their rosaries and unlimited round of prayers to their saints, with sad countenances which so truly bespeak the condition of their souls.

Nearing the city of Mexico, the historical features of which make it doubly interesting, we glance across these valleys and see the poor Aztec, the slave of the Spaniard, toiling in these irrigated fields; we commence to see the result of Catholicism after three centuries of undisputed sway. We see what it has done for these people; it has given them a life of ignorance and poverty and bound them down to saints, and their souls have descended yet still lower, and every penny they earn, as beasts of burden, they bring to the priest to extricate the souls of their friends from purgatory, while he repeats prayers in an unknown tongue and rears pyramidal domes and sounds his immense bells to hush the conscience which is even darker than the robe he wears. Would you ask, are missionaries needed in Mexico? I would ask, are there enough willing in all our gospel land to fill the places open and suffering for their services? How can we hope to evangelize this nation by circulating bibles and religious papers unless the people are taught to read? If we expect to bring them up from the low depths of degradation to which the church of Rome has driven them, we must begin at the foundation and teach them to reason and to think for themselves, and when that day arrives we shall see a different nation and not before.

Every state of the republic has the gospel, according to the statistics of the General Assembly, except Chiapas and Campeche. There are four hundred and forty-two workers in the field; two thousand six hundred and ninety children being taught in the different Protestant schools; three hundred and ninety-five congregations; but what is this compared with a population of ten million? Truly we may say the harvest is great and we are few.

As we neared the place of our destination, we looked down on the city in the valley below, not unlike for situation that on which Cortez gazed with an avaricious eye, but not an Aztec chieftain who had bowed to gods of stone and sacrificed human victims on the sacrificial stone which is yet to be seen in the museum, came out to meet us, but a band of missionaries who have carried the

glad tidings of a crucified and risen saviour to those who sat in darkness.

A pleasant drive through the city to the principal plaza with E. G. Taber and Lillie Neiger soon brought us to the Friends' Mission, which is situated near the cathedral. We met the little household; the gentle air of Margaret Taber made us feel she was, indeed, not only a missionary, but a true Friend in every sense of the word.

Then a visit to Lillie Neiger's schoolroom with a number of promising children, some of which are inmates of the "Home." We watched with interest her work as day by day she discharged her duty with these little ones who no doubt are hearing for the first time, "the old, old story." This same room serves for their meeting room also, which they spare no pains in rearranging each time for services.

They had just organized their monthly meeting and quite a number had joined. Friends interested in this mission may watch hopefully, we doubt not, soon they will see much fruit from the labors of their faithful missionary, Ervin Taber. Not only in this little chapel does he give his individual attention, but he has gone out on one of the back alleys and there he has gathered all classes from the low dens of vice, to hear the blessed word of God which he is already able to proclaim to those poor lost souls. I see nothing to hinder the work of Friends in Mexico if they have means to extend it, but without, it will be rather difficult.

There is a place for Friends there we were fully convinced, after the first meeting with them, as one after another rose and gave testimony of his faith in the saving grace of the Lord Jesus. They also have a Mothers' Meeting or Dorcas Society, which is not behind the rest of the work. I trust Friends will be encouraged to do more for this special mission.

On the 30th of first month, second day evening, all the foreign missionaries were invited to the Presbyterian mission where we were most cordially received and sumptuously provided for. A very enjoyable time, indeed, meeting with nearly all the missionaries of the Assembly. About eighty-six were present. It was quite a pleasure to exchange ideas and experiences in our different fields of work in the same land and for the same purpose.

On the evening of the 31st of first month, the General Assembly

was opened in the Presbyterian church, Divino Salvador, under the presidency of Agustino Palacio, one of the oldest Protestant missionaries of Mexico. A sermon by Dr. J. Greene, from Ezekiel 37 :3, "Son of man, can these bones live?" which beautifully illustrated the work done during these last twenty years through the faithful few in this land by the power of God. About seventy delegates were seated on the platform. These churches have not the appearance of missionary churches, but are well arranged, lacking nothing.

Second month, first, on fourth day morning, at 9 A. M., the first session of the General Assembly was opened in the E. Methodist church, "Santissima Trinidad," which was the old convent cloister of San Francisco and was bought by William Butler for the Methodist Mission during his missionary labors in Mexico. Who could have believed when this building was occupied by the Franciscan monks that the Protestants would hold their first General Assembly within these same walls?

Nearly ninety representatives were present. After prayer by our father missionary, William Butler, a psalm was read by Jesus Martinez, and Arcadio Morelos gave a cordial welcome in the name of the nominating committee, to all the members of the Assembly. William H. Sloan was elected president by the Assembly for the first session; Robert McDonnell and Primitivo Rodrigues as secretaries throughout the General Assembly; the former secretary in the English, and the latter in the Spanish language.

The secretaries taking their places, the different churches represented were called alphabetically, eleven being represented—that of Friends coming first, "Amigos." The agent of the Bible Society, H. P. Hamilton, and H. B. Pratt, who has commenced revising the Spanish version of the Bible, sat next to the representatives of the Friends' church.

Bishop Bowman of St. Louis, with William Butler of Boston, Dr. Reid of New York, Bishop Hargrove of Nashville, Tenn., and Dr. David Morton of Louisville, being respectfully invited, took their seats on the platform.

Various essays were read and discussed. The first by Dr. S. P. Craver of Queretaro, "What attitude must we keep in respect

to the Roman Catholic church?" which he most emphatically declared we should not receive as a christian church. This was unanimously accepted and received with applause.

This was followed by the essay, "Is there need of revising the Spanish version of the Holy Scriptures and translating it into the language of the natives?" This was followed by a discussion by H. B. Pratt. In consequence a committee was appointed composed of one representative from each denomination, which, having met, approved and adopted certain resolutions which they presented at a later session of the Assembly.

It was proposed that a letter of respect should be sent to the president of the Republic, General Porfirio Diaz, assuring him of our respect and consideration, which was unanimously approved. A prayer by Dr. D. Morton, and the first session of the Assembly rose.

Then followed other essays, one of the most important by W. M. Patterson, "In the small populations where two or more congregations exist, which must give up the field?"

After a long discussion, a committee was appointed and certain resolutions were made and brought forward, somewhat as follows: All places of less than fifteen thousand inhabitants cannot be occupied by more than one denomination, and those points which are occupied by more than one denomination, with less than fifteen thousand, must be left to the first occupant of the said field.

In fields where no difficulties exist we are to remain as we are. But in the future no denomination can enter a field already occupied of less than fifteen thousand. And in case of disturbances between denominations, an arbitrary committee was appointed composed of one member of each denomination.

Second month, second. The most important essay of the morning was that of P. A. Rodregues, "The establishment of an evangelical preparatory school by all the churches of Mexico," which was beautifully written and full of interest, bringing out the great importance of such a school for young men in Mexico and the results such a work would produce on the nation. This was unanimously accepted and highly applauded by all. After a long discussion, a committee of three was named to present certain resolutions pertaining to the establishment of the said school, which was duly presented. I will here give the substance of the resolution: The General Assembly urgently recommends to the Mission

Associations of the United States, through the missions here represented, the establishment of a Preparatory Evangelical School in Mexico.

That the denominations represented in the General Assembly shall each name two representatives, one a foreign missionary and the other a native, which shall constitute the Board of Directors of the Evangelical Preparatory School.

And the associations shall be consulted to know of their approval of the said school.

And that the denominations represented shall send the names of their representatives to Dr. J. M. Greene, who acts as president of the committee which was authorized to call a Board of the said representatives.

The denominations shall name one of their two representatives to the Board of Directors, to call the attention of the church to the importance of this project and solicit funds for the establishment of the said school.

A committee composed of one representative of each denomination was named, to collect funds from the different evangelical churches for the purpose of contributing for the erection of the projected monument to the illustrious Benito Juarez.

Certain resolutions of thanks were tendered to the General Assembly by three of the most prominent natives present, Arcadio Morelos, Conrado Gamboa, and Primitivo Rodrigues, delivered by the latter.

The following is the resolution for the home church.

"We send through the representatives of the different denominations, a vote of the most sincere thanks to the different missionary societies of the United States, assuring them that in our opinion the efforts which they make, and the money which they remit for the evangelizing of our beloved Mexico, is being blessed by God." After this session, an excellent lunch was served in the little chapel at the rear of the church by the ladies of the different missions.

After the opening of the afternoon sessions, Dr. J. M. Reid gave a most interesting talk. Referring to the evangelical school proposed in Mexico, he remarked: As I passed through the Bosphorus channel, one beautiful bright morning, I glanced up and on the hill I saw a sightly building, I thought therefore it must be the palace of the Sultan. It was more beautiful than your

Chapultepec, and that edifice was Roberts' College. What Roberts' college *has done* can hardly be estimated.

This same evening the lady missionaries had their meeting which I will refer to later on.

In the general assembly many points were discussed, and essays read during the afternoon.

Second month, third. Being the last day of the assembly therefore it was exceedingly full of importance and interest.

The most important essay was read by L. W. Siberts, "Under what condition must employed ministers and members of one denomination be received by another." This being the most delicate subject of the whole assembly; notwithstanding it was discussed and resolutions passed with the greatest harmony, which called forth these remarks from one of the venerable missionaries, "Truly the spirit of the Lord is here or this question never could have been decided in this manner."

The resolutions approved and passed will no doubt be one of the greatest advantages to the work in the future and will prevent many hindrances which have arisen from this one point in the Protestant church in Mexico.

Last but not least came the statistics of the work, read by J. W. Butler, which were very interesting indeed. During the afternoon, the Woman's Christian Temperance Union of Mexico, was organized by the missionaries. Margaret W. Taber was elected president, a minute of our organization was presented to the General Assembly and read, promising to aid us as far as possible in this work. This great and much needed work has commenced and it remains yet to be seen what will be accomplished in this land.

During the day the photographer came and took the photograph of the General Assembly in the church, there being a skylight.

The close of this grand and blessed Assembly was more impressive, if possible, than the beginning; the harmony which had reigned throughout seemed to be perfected and completed with that fervent prayer which came from the beautiful and great soul of our beloved father missionary, William Butler.

This city, which is said to be like unto Rome in many respects, is full of interest and there are many points on which we might dwell if time and space would only permit. The two most interesting points, to me, were Guadalupe and Chapultepec, the latter, the old

castle of Montezuma, is the grandest spot of all. It is situated a short distance from the city, a lovely drive leads out to this wild spot which is situated on a mountain of more than a hundred feet in the midst of a deep, dark grove principally of a species of the cypress, and many of the trees are covered with the long gray moss; as we drove around and up the mountain it seemed that we had suddenly been transported to fairyland. The view from the castle across the valley of Mexico, is said to be one of the finest in the world. We passed through the palace which is furnished in modern style.

We walked in the garden of poor Carlotta, and saw the painting of her own hands on the corridor walls which lead out on this garden. In the same garden there is a subterranean passage which leads out to the north side of the mountain; at the entrance this is enclosed by an iron railing. Through this passage it is said poor Montezuma made his escape on one occasion from Cortez during the conquest.

We visited the miraculous town of Guadalupe, which is situated about three miles north of the city of Mexico, and is reached by a line of street cars.

These shrines are constantly sought by the Catholics of Mexico city; they seem to believe there is more virtue in their prayers in Guadalupe than in the cathedral in the city. On the top of the mountain of Sepeyac, a shrine has been erected at the place where she made her first apparition in 1531, 12th month, 12th, to Juan Diego, an Indian. This shrine is accessible by a long series of steps of stone. Within this little chapel on the altar is a large oil painting of St. Guadalupe and Juan Diego; descending by the right hand series of steps we come to a Mexican Mosaic, which was a house and garden most fantastically designed with broken pieces of china—an arch here, an altar there and sometimes a cave or grotto. Just back of this shrine on the hill was a cemetery in which lie the remains of Santa Anna. At the foot of this mountain is a large chapel which has a railing around the altar of silver, and the image of the St. Guadalupe, which she left of herself on the tilma of Juan Diego, is framed in gold, and is placed back of the altar. These chapels are one mass of glitter and show. At a short distance is a miraculous fountain, boiling up water of the strongest mineral; this is also at the entrance of another

shrine dedicated to the third apparition of Guadalupe. They have great faith in the properties of the water, believing all that partake of it will be healed of their infirmities. While we were there many came to drink, while others stood and sold rosaries with the image of Guadalupe, and told the long tradition of the original.

As we turned from this place of superstition and ignorance, we wondered how long yet before the light of the gospel shall shine in this dark spot. It will take a life work of some faithful one. They have been so thoroughly taught in the deception of Catholicism that it is difficult to convince them.

The cathedral of Mexico city is an immense building, has twenty-four bells, the largest is six feet high, twelve feet in circumference, and the tower has one hundred and seventy-one steps. Ninety thousand pounds the weight of the largest bell.

Looking southeast from the tower of the cathedral distinctly seen are Izaccihuatl and Popocatepetl, rising up above the surrounding country with their caps of eternal snow gazing down on tropical valleys below.

After nearly two weeks of perfect enjoyment in this extremely interesting place, we turned our faces once more homeward with renewed zeal and encouragement to take up our duties again.

We acknowledge that while our part of the great Republic may be in many respects inferior to some others in appearance, we saw no field where the school work was more encouraging than this; and in comparing with others we find our number and class much superior.

The Presbyterian Mission in Mexico, has an annual amount of about eighty thousand dollars. The mission school for girls which has forty pupils, twenty odd of which are boarders, has eight teachers including matron, music teacher, sewing teacher, and English teacher; these teach certain hours during the week, besides those who are constantly occupied in the school. We thought of our one hundred and more pupils, daily, and our limited amount of help, which has often curtailed our mission work outside of the school.

During the general assembly, the lady missionaries had a meeting to exchange ideas of work and experience.

The question was, which is the more important method of working, through secular education among the children or as Bible

teachers among the adults? It was generally decided that the two should go hand in hand, and many thought that the school work was by no means the more important method, but at the same time should not be neglected, but on investigating the matter, those who decided thus were wives of ministers and those who had small schools.

Some of the missionaries thought we foreigners should not work in our schools all day, but devote a part of the day to visiting and Bible reading; that does very well where we have a small school, and are patronized by the class who are satisfied with their children knowing only the "three R's," but if we intend our mission schools to be first class, we can not neglect them but give our whole time and thought throughout the day.

During my missionary work, I have given all the time possible to visiting, but think it would be invaluable to the work to have a special missionary for that purpose in each mission. I see a wide field of work among the women alone; they need to be taught how to make their houses comfortable and how to train their children, and all these things would occupy the entire time of one person. Our matron is taking up this department in addition to the sewing department of the school and her own duties.

On our way home we visited the Methodist Mission School in Laredo, Texas, which is the pet work of the Women's Board of the M. E. church, south. This corresponds with our first class school buildings north. All of its appointments are exceedingly comfortable, convenient and attractive.

This is principally an English school of eighty boarders, and a small number of day pupils; it is situated out of Laredo a short distance. I say an English school, as that is the language principally taught and spoken, but the greater part of the girls are Mexicans. They have a corps of eight teachers. Nearly all the mission schools have a greater number of boarders than day pupils, as this is the most satisfactory method of working with them; their irregularity is a very discouraging feature of the work.

I hope we may have a similar arrangement in Matamoras for our work; we need a new building for the "home" apartment and the present building for our school work. If we make our work first class, we will have first class patronage without doubt. If

we could use this entire building for the school, we could have sufficient room for all our grades. I want that this should be a model school for the place.

I will mention my idea of what this work should be. We need a kindergarten department, a dressmaking department for the girls of the school as well as those for the home; and a well arranged primary department, and the school thoroughly graded throughout with a normal department for the advanced classes only, so they may have undivided attention.

I have girls who could very well take up some of these departments already if we only had room for their classes, with the exception of a kindergarten teacher.

I did not see any point which I would prefer for our work to that of Matamoras for many reasons. While other parts of Mexico and many of the mission stations have direct communication by railroad with the United States, and those which have not at the present are likely to have in the near future, it is not probable that Matamoras will ever have direct railroad communication with the states on account of our having the reputation north of being a yellow fever district.

Therefore it seems to us more reasonable that Matamoras should be made a mission point, and to be the very place for school work. There is another feature about the place, everything in the line of clothing and furniture is much cheaper here than at any other point, as our duties are not so great as at other points.

All the places visited were very expensive places for mission work, and the prices of furniture and clothing were extravagant, indeed, even in Mexico city. I found the prices double those in Matamoras.

I am sure the Friends who are interested in the work at Matamoras should feel encouraged with our success. I feel doubly so since I know of other fields; not that we merit this, but that it is a remarkably favorable place for the work.

Trusting the future prosperity of this work may double that of the past, and that we may realize the full extent of our hopes, in establishing here a great centre for educating and christianizing the women of this nation; who will not cast her mite into the great treasury of our King, to erect a monument which shall endure throughout eternity?

It has been my experience that giving unto the Lord is only lending at a great per cent.

May your Assembly be a blessing to us all, and your prayers ascend on our behalf while we watch, work and wait.

“Nay in all these things we are more than conquerors through Him that loved us.”

With love, your sister,

JULIA L. BALLINGER.



Notes from a Bible Reading.

Moses as a Leader.

BY ESTHER T. PRITCHARD.

Numbers 12: 1-13. Moses was a providential person from his birth. Two-thirds of his life were spent in preparation for the work of the last forty years. He was the meekest man in all the earth, but it was not natural meekness that is largely made up of stupidity, indolence and low standards. He was naturally impetuous. He slew the Egyptian that trampled upon his countryman, and buried him in the sand. He showed his resolution when he broke the tables that contained a broken law, ground up the golden calf, mingled it with the water and made the people drink it. When did he acquire his meekness? He may have taken some lessons on getting along with people in the family of his father-in-law at the backside of the desert, but he got the real grace of meekness on the mount, six weeks at a time with God, beholding as with open face the glory of the Lord until he was transformed into the same image, and, with carnality burned out, came to look upon men from the divine stand-point.

Aaron and Miriam spoke against him. The one was high priest, and the other a prophetess, and they thought they were of importance as well as he. God heard it and took up the case, when behold, Miriam became leprous, white as snow. Probably she was the worst of the two, but Moses prayed for her and God healed her. This is the way we must do when any member becomes disaffected — pray her well. We cannot afford to lose one of

our number. The leader said she had never lifted a finger in a combination to pull a woman down, but, she had managed somewhat to lift women up and develop their gifts. She proposed that all our boards be scheming women on this line and none other. Moses had dauntless courage, not merely the courage of brute force, but the courage of faith. Such courage has the quality of steadiness. It mattered not whether he was to encounter natural terrors or super-natural; when God said, "Go forward," he went, self-abnegated and self-effaced.



Report from Ohio Board.

BY SARAH E. JENKINS.

In the years from the autumn of 1881 to that of 1885, nine of our Women's Boards, as if by magic, sprang into existence. It seems particularly fitting that woman, who has been so blessed by the gospel, and there is so much that can be done only by her, should hear and heed the cry of her helpless sisters from their lands of darkness, and band together for her evangelization and help. In this new movement, Ohio Yearly Meeting was next to Western; in 1883 we fell into line and commenced active operations. Our organization was not fully completed till the year following; still, when the reports came in from the different quarters, that three Bible women and one Zenana teacher, were already in the field, and one or more children in school and funds sent to Jamaica, Shanghai, and other points. This was only temporary work until something could be chosen upon which all could unite.

Our Executive Board, at its first official meeting, unitedly consecrated to the Lord of the harvest, our society, praying him to adopt it as his ward, to train, develop and guide, to the glory of his name in the salvation of the heathen. Though neither financially nor numerically strong, yet trusting in the Lord God Jehovah, we would move forward with the courage of faith, and take our allotted place. In our weakness, we can take hold of his strength, in our inexperience ask His wisdom. Adopting as the motto for our Board and for our Mission, "Holiness unto the Lord, and the enduement of power." In the mean time the Philander Smith Hospital was built by Mrs. Smith and family, as a memorial, and to carry out the wishes of her deceased husband, whose name it bears. While it was being erected in Nankin, China, the Lord

was preparing one of our young sisters in Ohio to aid in the work, drawing out her heart in intense sympathy for the sick and suffering there.

And when in the ninth number of the *Missionary Advocate* of 1885, she read the following remarkable words, extracted from a personal letter to the editor from Dr. Beebe, the physician there in charge, she at once recognized it as the call of God to her. He said, "Since you wrote Mrs. Beebe, the thought has come to my mind that perhaps among the Friends there may be some lady who is willing to come to Nankin, to be a nurse and helper in the hospital; we shall want some one, consecrated and wise, who can sit by the bedside and read and talk to the patients, a kind of matron. A trained nurse would be very desirable. If you find such a one, who is saying, 'What will the Lord have me to do?' please present this opening to her." We did not need to present it, the Lord providentially laid it before her, and sealed it upon her heart, that this appeal was for her.

At our next annual meeting, Hettie Butler presented herself as a candidate for Foreign Mission work, under the auspices of our Board. She was accepted, and with much prayer set apart for the service. Many circumstances conspired to render her particularly acceptable to us and to the church at large. She spent a year at the Chicago Training School, and regarded it as a very profitable one. The needful correspondence was entered upon, and Dr. Beebe was told of her willingness to come and also of ours to send her, but with the distinct understanding that she came as *our* missionary and representative, and that at some not distant day, we were looking towards a mission of our own. In return, he made a very cordial offer of assistance on the part of our Methodist friends to give such help as they could, when the time should come for us to found a separate mission. Hettie Butler said she had never asked the Lord for a sign, but "only that a door might be opened." And now all difficulties being removed and a door opened, the links in the providential chain were so many and so clearly marked, we could but believe it was the place pointed out for her. The preparations made, and going by the Canadian Pacific route, she left Vancouver on the Steamship *Parthia* on the 9th of November; after a very rough and trying voyage on the Pacific, she reached Nankin on the 14th of December, stopping

for a short time both at Yokahama and Shanghai. Of her feelings on arriving and the cordial welcome received, I shall let her speak for herself.

“An open door is surely here, and I feel as though the Lord had brought me to my desired haven. There seems to be a place for me, both in the home and in the hospital, without my having to make it. I refrain from writing much of my own feelings, for should I try I should utterly fail to tell you of all it has been and is to me, to have actually reached the field, and to feel a quiet peace and happy, resting contentment, such as I think I have never known before, away from everything and every one that life has made dear to me, and carrying with me interests that are vital from the church at home. I know it is His strength, not mine, that upholds and makes me strong, as I walk, day by day, in a trust that makes everything a real delight, though not without shadows. It has been great comfort to me to believe you were praying for me, indeed, I often feel very sure that it is your prayers that uphold in time of greatest need. I assure you it will take much prayer and great faith and faithfulness to overcome the gathered darkness of centuries, as we find it here. Oh, if the christians at home could only see what we see, what it is to live without Jesus, it seems to me they would bind anew the great privilege of prayer and trust upon their hearts, and use them as never before, to save souls.”

In a letter dated after being there one month, she says, “When I look on the vast fields wherein the harvest is not only white, but perishing, and for the moment feel the responsibility that rests upon me, my heart grows weak, but I remember the battle is the Lord’s and I have only to live ready for orders.

Letter from Missionaries in Mexico.

Mexico City, Mexico, 3d month, 22d, 1888.

To the Conference of the Women's Foreign Missionary Society
of Friends.

Dear sisters in Christ:

Though a wide expanse of land separates us, yet around our hearts are tendrils of personal friendship and cherished associations of the past, and the distance, however great, is not able to separate us from the love of God that binds us together in a common cause. We have a common Lord "who is rich unto all," and in His love, that knoweth no bounds, we send a word of greeting to the household of faith.

This spirit of oneness constraineth you and us to give the Light of the Gospel to those that walk in darkness.

We regard the missionary work as one of the greatest movements of the church; one that is enlisting earnest hearts at home and abroad, stirring them with a zeal for the salvation of the millions who are without hope and without God in the World; one in which God's hand is seen moving the world nearer unto Himself by the faithful few who devote their lives to his service.

We rejoice that you, our sisters, are assembled to consider ways and means for the better accomplishment of this sacred work. May His spirit and blessing be upon you, may wisdom and harmony attend your deliberations, may plans be adopted that shall further this glorious cause of Christ's Kingdom on earth.

We acknowledge God's blessings showered richly upon us; although discouragements, such as are common to missionary life, are ours, yet we have the sweet assurance of knowing and doing

the Lord's will, and in this we rest and trust, leaving results to Him who knoweth and doeth all things well.

We find great pleasure in stepping out into a new line of work—namely, temperance. Although we are greatly pressed with other duties, yet in this we see a wide field, and it appears that the Lord has now opened the door and that we must go into this line of labor.

Our two schools are doing well. We have six girls in the house, and two from the school who take dinner with us. We are all crowded with labor, but find great comfort in the promise, “Inasmuch as ye do it unto the least of these, ye do it unto me.” We are especially thankful for the blessing of health and realize that “as our day, our strength shall be.”

Our wishes are expressed in the text, 2 Thes., 1: 11-12.

Your co-laborers in the work.

MARGARET C. TABER,
LILLIE NEIGER.



Notes upon Address on Missionary Schools.

BY ISABELLA THOBURN, INDIA.

I do not want any better text for my subject than the one that was furnished by the correction of the minutes on the subject of conversions among heathen children. It seems very strange to me that there are Indian children of Roman Catholic parents in Mexico. You can scarcely understand the difficulty of bringing in new ideas to one who never had christian teaching. It is very difficult for one to understand how small the comprehension of the heathen woman is—how exceedingly small her mind is, I might say. She has never learned that it is possible for her to think. She cannot take up anything that requires thought. She can take up what she has heard of or seen ; they are things of sense. It is hard for us to understand it, for we have had education. It used to seem to me in the first days that I was among the heathen, that there was a great wall between them and me. I could not convey my meaning well. If I presented it the best way I could, the answer was so far away from what it should be, that it showed that I had not reached them at all. It seems so absolutely necessary that we bring ourselves into daily contact with them.

We are to go into the world and preach the gospel to every creature, “teach all nations.” To reach the women in most heathen countries, it is necessary that we reach them individually, that we preach to every creature. With christian philosophy we have nothing to do, these questions are beyond their comprehension. So in reaching them we have to go down to the very lowest

plain you can imagine. If this is true with the women, it is more true with the children. How necessary it is to begin with them in the school work. We have found that the missionary schools must be classified; that there should be different kinds of schools in order to reach every kind of people, working women, coolie women, orphans, etc. The first time that I ever entered a zenana and saw the women there, I thought that it was an exceedingly narrow life. When I became better acquainted with that class of women, I found that the one thought they had was of what they should give their children to eat. That one thought had kept their lives in such a narrow groove that they looked out no farther than their narrow walls. The first lesson they did not understand, or they understood so little of it that it had to be repeated and repeated again. As the mothers were busy about their work, it was natural to teach their children. As soon as they brought the little girls, we started the schools. They cannot stay more than two hours perhaps, having to begin to work as soon as they can do anything in taking care of their brothers and sisters. They can only stay in the schools until they are ten or eleven years of age. By that time they can usually read. They take away with them sometimes a Gospel and sometimes the whole New Testament. Those little girls may have passed their lives in nothing better than a mud hut. If it is necessary in your houses, how much more necessary it is with children like these that you give them "line upon line and precept upon precept."

After coming to the schools a little while they like to come, and we see the first sign of better things when their faces are washed and their hair combed. The growth of understanding, of spiritual understanding, is one of the most wonderful things. In going from house to house we meet with the people that will not come out of their houses. We have to go to them in order to reach them. I heard a woman say that she never talked to a group of women without seeing in the face of some one a look that showed that she listened for life. It was always such a comfort if in the face of some one she could see that she had done some good. Sometimes there is a response at the first visit; but they are generally so taken up with curiosity that they do not comprehend much of what is told them. At length the women begin to like to hear the Bible read. There are so many of them that you

cannot visit them more than once a week or once in two weeks. After reading to them, when you say "You like to hear me read this. Would you not like to read it?" they almost always say, "Yes, I would like to read it."

There are many we meet who are interested with the first hearing of the gospel message, and this is an interest that will generally lead them to Christ.

We make what we call a little zenana school. In Calcutta we have some large schools. The zenana differs from the others because the children can stay longer. They are not obliged to work, and they are generally a little brighter and more willing to learn.

Then there comes into our school lists another kind of school that has been common in all missions. The orphan children were left to us after the famine, when there was no other provision for them. This was when the better class had not learned to think that the little girls could learn to read. The only thing that we could do was to take the little orphans. Part of the bringing up of a child is the education.

We have still another work that we call "Christian girls." I say it as a caste term. I mean the daughters of Christian parents, those who are not Mohammedans, and the term simply gives the caste name. There are some whose fathers and mothers have both come out of heathenism together. The mother may have had some little knowledge; but she never had the education that is necessary to be able to give an education to her daughter. It does not occur to them that it is a part of Christian duty to give an education in character, and that the mother has anything to do with the character of her child, I do not think that she ever has imagined. They have no idea how to train a child. We want that the children we have in training shall become a different kind of women, for the Christian women are the most prominent women in that country. They go to church with their husbands; they are noticed by everybody, and it is necessary that they be of good character; and for this purpose we have what we call the boarding schools. Little girls come to these boarding schools, and stay generally until they are taught how to make pleasant homes, happy homes and clean homes. As that goes on, their character is forming and their ideas of life and responsibility are being established.

We cannot know how much we owe to the drill of a lifetime training. I never knew how much I owed to my father and mother until I had tried to teach the heathen children. A lady friend and missionary once said to me of her teaching among the heathen, "I think I am building up a fine character, when all at once I find my work nothing but a sand hill."

We missionaries get a great deal of sympathy where we do not need it, and do not get it when we deserve it most.

As year after year passes there are some that are able to educate their children, who become exceedingly anxious to educate their daughters.

Our girls, now, in the better class of boarding schools, are receiving a high school education. I say this because I have been asked if a girl could get a higher education in India. This grade of school was begun because there was a demand for it; because the time had come when they needed it.

In this work of education by the government, we have found that the teaching must be done by the women largely. Women must be educated to take these positions, and they are being prepared by us for this practical work. If our girls are going to fill the places, we want our girls to be thorough Christians. We want to send them where they will not be in danger of being carried back to heathenism. In order to protect them against yielding to the temptations, we try to be very careful and thorough in our Christian training in the schools. You know with what anxiety you allow your own daughter to go out into the world away from your influence. You want her to maintain a Christian character.

There is no duty before us to-day like educating the children in heathen lands, and it seems we can do this work best in missionary schools.

Report of "Earnest Workers" for Missionary Conference.

BY LYDIA G. RHOADS.

Five years ago this month, a band of girls met in Philadelphia under the supervision of one of the members of the Women's Foreign Missionary Association who wanted to organize a Juvenile Missionary band. The children all seemed interested, and meetings were continued to be held once a month.

The society adopted the name of "Earnest Workers."

Soon after starting a letter was written to Hoshangobad, India, to Anna Baker, offering to support an orphan in her school, which we have done ever since. Our meetings were carried on under the management of Mrs Jenks, with the help of a secretary and treasurer from among our members for three years.

Then a president was also chosen from our number, and we have since carried on our meetings ourselves with the occasional assistance of our older friends.

We decided at some of our first meetings, not to become an auxiliary to the Women's Foreign Missionary Association, not to confine ourselves exclusively to foreign work, and to admit boys to membership. We have had at different times, the following very interesting friends and missionaries with us who have encouraged and instructed us in our small work. Layah Barakat, a native of Syria; Mr. and Mrs. Luther, missionaries from Burmah, India; Isaac Sharp, from England; Miss Henderson, missionary from India; Rufus P. King, from North Carolina; Mrs. Wistar Morris, from Overbrook; Mr. Dardier, a French evangelist; Miss Okami, a Japanese lady studying medicine in Philadelphia; Mr. Ota, a

Japanese friend ; and Mr. Arbeely, a native of Damascus, Syria.

Our active and working members now number sixteen, and although this is a much smaller number than we started with, we do not feel we have diminished in strength much, as we are now all "Earnest Workers." Beside our active members, we have some contributing members who pay one dollar yearly.

I think our youngest member is eight.

In our most successful year from a financial stand-point, we raised a little over fifty dollars ; twenty-five is always sent to our orphan, Tijiya Earnest, the rest we spend in other mission work, either foreign or home, as it comes before our notice. We have until this winter collected our offerings in mite-boxes and brought them in yearly, but have lately begun to bring ten cents each to the meetings.



Notes of a Talk on Missionary Training.

BY ISABELLA THOBURN, INDIA.

When I began to talk of India, and they asked me to speak in missionary meetings, they always asked me if I could read a paper. It took so much time to get papers ready to read, that I began to speak on all occasions, and stopped all missionary papers.

I thought myself well qualified for a missionary ; at least I did not know but that I was. I think now that I had some qualifications. I always will look back to that time with a good deal of humiliation ; because I need not have made the mistakes, if I had known better. I learned the importance of missionary training in my own case.

As the work increased upon us more workers were sent to us. When they came we sometimes found them unfit ; and just like me, they did not know that they were unfit. So I learned again the importance of missionary training. Then I took the natives and began to teach them. So the subject of missionary training began to grow in importance in my mind. One time I sketched out an outline of a little leaflet on the subject of missionary training, that I was going to send to the missionaries in America. You will generally find that if anything is done, a great many others are doing the same thing ; and so I suppose it was felt all over the country that we needed a training in the missionary work. There are six things that I emphasize in missionary training,—1st, call ; 2nd, consecration ; 3rd, health ; 4th, common-sense ; 5th, education ; 6th, experience in work.

I call those the requirements of a missionary candidate ; all those ought to be possessed by a person engaged in the missionary work.

Could there be a training for a call? I think there might be. I have been asked to tell what I believed to be my own call to the work. I go back to the place where I was called to the work, and am convinced that the training of my life-time was a call to the missionary work. It was the general influence of helpfulness that pervaded our home. If we saw anything wrong that we could right, we had the responsibility of righting it. You have to go to America to find out what a peaceful place a country farm is.

What I mean by the training I received was this: Sometimes there was sickness in the neighborhood, or if there was trouble, my mother was sent for; if she could not go, her children were sent. We felt that that was what we were living for. If there was a little district school that needed a teacher, we would go and teach; we took that for granted; and when there were prayer meetings in the winter, we went to them, and helped in them. If there was a place in the world where I could do something, I ought to do it; and was taught that I could not do anything else.

I meet earnest, good, efficient girls in the missionary work. I met one not long ago and said to her, "Suppose I was out in India and needed help, and would write to you and say, Here is some work that cannot be done unless you come and help." She began immediately getting ready, and she expects to go out with me this fall. That was her call. When I asked her "what is your plan?" she answered, "I do not know. I have come here to find out. I wish you would tell me just what I ought to do." There are people in all our churches in this state of mind. They need to be put in places where they are expected to work.

Next to the call is the subject of consecration. It does not always come before the call. You have to train people in consecration. You know how we say that we have consecrated all, when we afterward find that we have only given half.

Utter self-renunciation: That is the training that I believe is being given in the Chicago Training School.

I know consecrated people who want the chief places. They are learning in this school that the highest places are often the lowest. We need to learn the lesson of implicit obedience. It is what we need in our schools for training missionaries. No self whatever left. We are ready for work then.

We should not except the training in health. There are some

people that are not well because they do not know how to keep themselves well. Nearly always you come upon some unsound spot. Some people are not well because they do not know how to use their strength. They do not know how to regulate their habits. These may be trained. Health may be tested. There are some people that think they are well when they are not. That is a fault of the training in regard to health. Some people seem weak and are still strong. I started out with a company of missionaries. There was one among us, of whom some said, "There will be no danger about her." She was large and seemed strong. Another seemed the opposite of this, and looked as if she did not have much strength. Over her there were many head-shakings. But she possessed more strength than was supposed and could endure a long strain well. The other had to give up the work and came home to America, and is now in her grave. She was always the first one to be weary. Some very delicate looking people can be relied upon, when the healthy-looking one wears out.

And there are some doctors that may understand America, but they do not know Japan. I think we need a doctor, to whom we can go in perfect confidence on account of his knowledge of the requirements of different climates; one who knows their effects on different constitutions. I have been urging a doctor of that kind, and that all the people go to that doctor. A lady was sent to me to help me. After she had rested a little while I showed her the work that was needed in the school. After a little while she had to go to her room and lie down. When I went to see her I found that she had the very trouble I had, and on account of which she had been sent to help me. She said that she mentioned it to one of the ladies before leaving America, and she assured her that she would overcome it. We found that this was a mistake, and had to give her other work than that for which she came.

Then, in regard to another thing. I do not know that we can ever train people in common-sense. We can test what they have got, if one knows them long enough to find out what they have. A great many things I put under the head of common-sense: The power of adapting themselves to circumstances and to people; more especially to people than to circumstances. If you cannot adapt yourself to people, you will make a very poor missionary. Utter self-renunciation. It is the self in us that makes the most

trouble ; yet there are some of the best people in the world who are unselfish, but are not able to see what other people feel, and so with the best of motives they go on trampling over people's feeling. There are always sensitive people around us.

We are a little community, shut in to ourselves. We shut ourselves up in a family of our own, and there we are shut in to a world of our own.

Compatibility has to be taken into account ; adaptability rather than compatibility. And so we select those who can understand others and make others understand them. I have had some very good fellow workers. There are those who make others misunderstand them. Don't send them to us.

Then the qualification of education is very important. I never have learned anything in my life that I have not needed in my life as a missionary. A great many things that I have not learned, I have wished that I had. A missionary cannot have too much education. He ought to have a thorough knowledge of the English language. In selecting missionaries that should be inquired into. Then their use of language, as that is their means of communication with others. A good knowledge of business is needed ; for when we go into missionary fields, we keep books. And it is necessary to be able to make out drafts and bills of exchange, and we ought to know something of the currency, There is one kind of knowledge that is very important in this work in mission fields, in which many are very lacking ; and that is Bible knowledge. It has been said that there is no need of going to the training school, when they can go to the schools over the country. One of the girls, who was a college graduate, on taking up a Bible one morning, said, she did not know what was in it. She had been through Sabbath schools. She had no idea of what was in that book. So our Bible training cannot be obtained in our Bible schools. One could go through the Sabbath schools, and yet not know the Bible very well. They may know the plan of salvation, but how to bring people to Christ they do not know how to do at all.

Then, if you have all those, there comes another thing. Experience in the use of all of these acquirements. One of the best educated missionaries that ever came to India, did not know how to use her knowledge. You might give the best sword into the hand of an untrained person, and she might do mischief with

it. She ought to be put to the work and see how she can use her education, how she uses her health and strength, and how she can do in the evangelistic work. I have a class in the school in Chicago once a week that we call house to house visitation. The members of this class go for two afternoons in the week through the city from house to house. They are expected to ask questions in the class about their work, and then go out and act upon the knowledge gained. Some of the girls are very much puzzled over some things, and ask: What shall we say to Roman Catholics? What will we say to Spiritualists? What to Materialists? They feel awkward at first. They have to learn for themselves. That training is wonderfully beneficial to them. Before starting to the missionary field, I used to say to myself, "What will I say to them when I see them? What will I do?" Some say that if they have the constraining love of Christ in their hearts, they will know what to say. So they will; but a little training will help wonderfully. There are some amongst them that cannot learn in any other way but by experience. They will begin to have experience when they begin to have sympathy. The idea of our training school at Chicago, is to give just this training that I have spoken of, and the tests, such as I have mentioned. Some who feel that they are not able, are called; some are prevented, who should go, and some are sent who are not qualified.

We are hoping that many will be given us to train for missionaries. To insure the room for them, and to enable us to give them the training necessary for missionary work, we will have to make additions to our building. The very fact that there are so many preparing to go, proves that a great deal of money is going to be given to send them. The room for Friends is full. We want the room for at least twenty more. They have all the girls that they can accommodate; forty-two or forty-three. We always keep about forty. We cannot take in more than this number unless we have more rooms.

The expense is made just as light as possible; three dollars per week. And that is very cheap in a city like Chicago.

I can promise you that you can wholly trust anything that Mrs. Lucy Myer tells you. She won't say, to please anybody, that some one will suit, that does not suit; and will be helpful in the wisest way.

Native Helpers.

ADDRESS BY DR. JAMES M. THOBURN, INDIA.

It affords me a great deal of pleasure to be here this afternoon. I never was at a meeting of the Society of Friends just like this. I remember some of the meetings they used to hold in eastern Ohio, and that I was always glad when they shook hands. I have had a very warm feeling in my heart towards the Friends. My sister, who has preceded me, was given the name of Isabella by my mother because it was borne by Isabella Sidwell. I noticed when this good neighbor woman came to our house she always called my mother Jane, and she called her Isabella. I can well remember my embarrassment when sent on errands; I did not like to tell what I came for. I never feared going to Sidwell's because they all looked so kind and gentle. It seemed to me in those days that the Quaker dogs were more decent than any other dogs. Before I left the house my mother's friend would always call Elma or Almira, her daughters, to bring the cakes; and every time I had two cakes given me. That was the only house to which I went where I got two cakes. This has made me have a warm feeling for them ever since. Many boys' hearts might be warmed and they made our friends, if we only realized that a little kind act like the giving of a few cakes would warm their hearts and make them stay warm forty years, as it has mine.

About the employment of native helpers: In the first place, there must be such a thing as helpers. As it was in the beginning, it will be as often as the spirit is given; we will get different kinds of gifts. Jeremy Taylor called it the liberty of prophesying. The word "helps" spoken of by Paul in the twelfth chapter of 1 Cor., twenty-eighth verse, means, I think, what we call helpers. I remember when I was in India, I discovered that it was one thing

to get a thing, and quite another to give others an insight of it. It was very difficult to take what was in my mind and tell it to other people. I found a man among the natives who seemed almost able to read my mind. I at once wanted him to be a tongue for me. He interpreted well my ideas.

Nearly every missionary will feel the need of helpers for ten years. The missionary must not only know the language, but have it in him. Till he gets this he needs a helper that can see what he wants to say, and say it for him. For instance, when I was standing up before a congregation speaking, you might suppose that I was speaking just as readily as I am now, but I was not; I found that I did not reach them as I wished, simply because I did not know the language well enough. The difference does not impress you so much when you are among the highly educated as with the ignorant.

I do not think any person in any country has a right to do a thing which can be done just as well by some one else that wishes to do it. I have not time and could not teach a school if I knew that ten other teachers wanted the school and could do it just as well as I. If it is a position that could be filled by others, I will get out of their way quickly. One person cannot begin to do all the things that he wants to do; you will have to leave ninety-nine things undone out of the hundred. I can teach the people out there to read; and they are really very anxious to be able to read, they always want to learn to read. I have known men to learn after they were fifty years of age. I have known many men to gather around a little hickory lamp, learning to read. You will find that a great variety of helpers is needed. Every missionary must reach as many as possible, and with assistants the number can be greatly enlarged. If I am preaching and nobody else learns to preach, there is something wrong with my work. Our great work is that of planning. If we can teach others to do what we do, we are left with enough time to manage the work to the best advantage. One question is, how are we going to have them supported? What has cost me the most prayer and the most pain is, how are we to care for these people? They are extremely poor. The poorest man you ever saw would be a swell if we had him out there. The question is not whether they will have enough to eat, but whether they will have anything to eat. Nine-tenths

of all the converts in India have an income that does not exceed twenty-five dollars a year. You say that this is incredible. You, in this grand United States of America, cannot realize what it is to be extremely poor. Out in the county districts, where the people are so very poor, you will discover what the Saviour discovered many years ago in Palestine, when He said, "Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves and were filled." Some people, on account of the great sympathy they feel for these, give too much, and others refuse to help. I have tried both of these plans. I have about settled down to this conclusion. We cannot expect them to be self supporting in a country like that. It would seldom happen that they can support themselves. It is necessary that they work all day in order that they get enough for bare existence. When you come to give these helpers anything, not one missionary in a dozen will be hard hearted enough in fixing the amount that they should receive. Suppose a friend of a missionary comes to him and says, "This man wants something; he is not satisfied with what he is getting." The missionary asks, "What is his salary?" and he replies, "His salary is five dollars a month; he wants it increased to six dollars." "Oh, give it to him of course," the missionary replies, from out of the generosity of his heart. Now I want to tell you how it works out there. A dollar a month is half enough to keep a family a year, it takes so little. It is a temptation to such a man, and you must deal with him as you would with an unttaught child. This is one of the most difficult questions that has to be met, and causes much trouble among the natives. They were quarreling among themselves at a village as I approached. I inquired the cause, and they said, "You have taken Mathasias and have not taken us." It never entered their heads that we would employ a man that could do the work, before we would them. Well, those are the cases that distress us. If you allow them to act for the money, they will club together and say, "I will put this amount in; you put that in. Let us become Christians, and we will help him on as a preacher."

When we had a helper named Embreas, one of the missionaries, who was taken sick, asked him if he would preach a little while. He found that the country people listened to him with eagerness and were benefited much; and so said to him when he came home,

"You just be one of our preachers." He was put down at two and a half dollars per month. The amount is arranged with reference to the size of the family, so much for each child. After a while we increased it to three dollars, and then to three and a half dollars. He was very grateful and much delighted, saying, "We will not have to use oil all the time in our victuals, but we can use a little butter sometimes." It would make you ashamed of yourself, when you stopped to remember that it only enabled him to do away with oil and use butter some little. When his salary was raised to five dollars he seemed thankful. He was going on in service and we raised it to six dollars, when he did not seem quite so grateful; when it reached seven dollars he thanked us, but not so sincerely; when we raised it to seven and a half dollars he murmured; and when to eight dollars he *struck*. After a time he married a woman with seven children. So much for scheming! Embreas, after some years had passed, declined to receive any salary; he is living without salary, as an evangelist. We must be extremely careful. You can only give them enough to enable them to live. They are covetous, as none of the people here know about. It is like it was in Palestine in the time of Christ. I would make it a rule that they are to be kept comfortable, never suffering from cold—and they seldom do in that part of the world. Never give them much more than they could get in any other occupation.



Japan Mission, Tokio.

BY MARGARET W. HAINES.

We feel that we have great cause for thankfulness to our Father in Heaven for His blessing which has attended the labors of His servants in foreign lands, and especially would we give thanks for the spread of the knowledge of the gospel in Japan, where the door seems to be ever opening wider to let in the rays of the true "Light of the World."

The comparatively small island of Japan, has a population of 38,000,000 souls. There are now considerably more than two hundred foreign missionaries in Japan, and about one hundred native preachers. These figures do not include the Greeks and Catholics. The whole country is open to preaching by the natives, but a foreigner is not allowed to reside outside of the "Foreign Concessions" in the treaty ports except by special permission, which somewhat hinders the work of the missionaries.

The translation of the whole Bible has been completed only recently and with that and the hold that christianity already has upon the people, we may safely expect marvelous results in the near future. Perhaps the progress of the Gospel has not been greater in any country in the past century than it has been in Japan in the last decade. Notwithstanding this, if one goes out in the city of Tokio, at the time of some of the great temple festivals, it is said to make him feel as though Japan were all idolators, who worship the "Beast and his image."

An estimate made last summer of the time wasted and the money spent in the observance of a three days festival of one of the leading temples in Tokio, and the amount of money spent was

many thousands of dollars, largely by the poorer class among the people.

JAPAN MISSION.

In the year 1885, our attention was first drawn to Japan which was said to be in a critical condition ; the old ways were passing away and it would not take long to determine whether the new things that take their places shall be for good or evil, whether Japan shall be christian or infidel. It was generally admitted that a crisis was at hand. The impressions received from several sources, principally however from Japanese in America, for the purpose of study, forced the conviction upon us that there was a work for our Association to do in that distant land. We felt that if a suitable Friend should present, led into this service by the Holy Spirit, a mission centre might be established around which various branches of Zion work would gather and develop.

Our friend, J. Cosand, of Glen Elder, Kansas, having learned of our concern, wrote to us that for a long time the benighted condition of the Japanese had, as he believed, been impressed upon his heart by the Lord, and he had felt an earnest desire, if it was the will of His Heavenly Father, and if way opened to go and work among them and spread the knowledge of the gospel. After having received satisfactory testimonials from Friends of his own meeting, we had an interview with him and were satisfied that it would be right for us to support him in the work to which he felt called. He sailed from San Francisco for Yokohama, on the 10th of 11th month, 1885. Arriving at his destination, he and his wife were kindly received by a member of the United States Legation in Tokio, until they could settle in a suitable location. J. Cosand engaged in the study of the language, teaching English as opportunity offered, while his wife soon found occupation in giving instruction in knitting, crotchet, &c. There seemed an opening in the city of Tokio, for J. Cosand and his wife, and they hired a house and took up their abode. They found an open door among the natives and in a few months J. Cosand wrote of the need of an Industrial school ; and of his employment as teacher of English in a Boys' school ; when J. Cosand inquired about the religious feeling in the school, the superintendent replied, "most of the Japanese middle classes have no religion, there are many things

about Christianity, we do not understand. I would like to study it myself, but have not time." J. Cosand had in this school eighty-two pupils under his charge besides having a class of twenty-five boys and girls at his own home. For a time J. Cosand was impressed with the thought that more evangelistic work was required of him in the interior towns; but the way did not at that time open, and he wrote saying that he had learned "to labor and to wait." Finally during the summer vacation, he and his wife made a trip into the mountainous country, sixty-six miles south of Tokio. He sold Bibles and spoke to the people on christianity, of course through an interpreter. They returned to Tokio, and again made a trip to the north going as far as the town of Yonezawa, to investigate the opportunities for mission work. He felt that there was a great work to be done here in the way of education, but decided that for the present "the place for him was in Tokio."

Returning to Tokio, he gathered a class of young men, and gave them lessons in English from the Bible, and required that half an hour each day should be spent in Bible reading and study, and that each student should possess his own Bible. Sarah Cosand had at this time twenty daughters of officers of the government, taken lessons of her in knitting and English. Thus our friends were on the alert to improve every opportunity of usefulness, yet humbly waiting for daily guidance from above.

The life of Stephen Grellet was found to be so valuable in Syria, that our association decided to have it translated into Japanese. Fifty copies were specially bound in leather and presented to members of the nobility, and many were gratefully acknowledged to our association by letters in Japanese, which were translated into English, and forwarded to our association. One letter read thus, "I cannot but feel that the publication of such a book will do much for the benefit of my country in advancing and developing christian thoughts and principles." The translator informs that the title of the book when translated into Japanese, implies "Beautiful story of Great Love."

A few days ago, J. Cosand writes, "we received a card from a man who lived in a village near Tokio; he said that he and all his family had read the life of Stephen Grellet, and that they were Friends in principle. He told how glad they were that we had

come so far to teach the gospel, and said that he and his wife would come soon to see us, and to hear more about the Bible."

Last summer J. Cosand reported that the question of a girls' school had been considered, and he had decided that it would be prudent to open a school in his house which would accommodate forty day scholars, and by spending a moderate amount in alterations, it could also accommodate twelve boarders. Japanese teachers are needed to teach Japanese manners and customs in cooking, household, etc; so that our former plans for the school will have to accord with their views in a measure. J. Cosand found that he could engage the services of two leading christian Japanese gentlemen who have had experience in teaching, and who will aid him in the school work and business management, while the responsibility will rest upon him. The principal is named Mr. Kaifu, and is connected with a government printing establishment. The school is to be open six hours a day; the study of the Bible occupying one-half hour each day. They hope soon to be able to secure a Japanese lady as matron. It being necessary to have a name for the school, by which to report it to the proper government authorities, our friend thought it would increase the interest of one of the Japanese friends of the schools, and asked him to choose a name for it. After due deliberation, he called and produced a paper with some Japanese characters written upon it. These were deciphered and the name reads Furendo Jogakko. The translation of which is as follows: Fu, universal; ren, series; do, earth; Jo, girls; gakko, school; the combination means, "A girls' school imparting instruction in all the common or useful things of the earth." The gentleman tried to translate the word "Friend" into Japanese, presumably in the endeavor to indicate the church or denomination to which the school belonged, but finding no proper expression to convey the exact meaning he translated the word phonetically with the above result.*

During the vacation, J. Cosand and his wife were by no means idle, and, among other efforts to spread the knowledge of the gospel,

* It is rather an extraordinary coincidence that in referring to the early writings of Wm. Penn, we find that he used very similar words in defining the object of the first school he established in Philadelphia. He desired that the children of Friends should be taught, "All things civil and useful in creation."

they report having held a Bible class every day, and sometimes twice a day.

In the 9th month of 1887, J. Cosand wrote as follows concerning further developments in regard to the school: He says, "We thought to have opened the girls' school by this time, but have had much hindrance. It takes a great deal of machinery here to accomplish a little, and generally the government machinery runs slowly. After the papers in regard to the school were all made out, and there were a great many of them, it was learned that Mr. Kaifu could not present it in his name without violating the law unless he should give up his position in the government printing office. (The school was obliged, by law, to be reported to the government in the name of a Japanese.) We then had much trouble to find another suitable person whose name we could use, and then the papers had to be revised, and the government officials sent them back three or four times to have changes made in them. Then the government informed us that Mr. Tsuda (our landlord) had never reported that my wife was living with me, and they could not receive her as one of the teachers unless that was done. We hoped every thing was correct, but the papers were again returned, saying, that Mr. Tsuda had not reported to them that he had changed his residence last fall, and that must be done next. They now have to go through several hands and we do not know when we shall hear from them again."

After these trying delays in starting the school, we were glad to receive a letter, written on the 8th of 10th month last, in which J. Cosand informed that at last everything had been satisfactorily arranged with the government, and the school had opened with three pupils. A good number of circulars had been called for, and "we expected more, but we have heard that others think it a very good beginning, as several of the largest schools in Tokio, had no students the first morning of their existence. The week closed yesterday with five, and we feel encouraged with the prospect of others coming in soon. I teach our girls the Bible in their native tongue without notes now, and with but little reference to the English Bible." Early in the year, J. Cosand wrote, "the school progresses slowly, but we feel encouraged in the belief that day by day we are laying the foundation for a good work that will be as enduring as time itself. Nay more than time. There are nine students now including two

who are employed part of the time in teaching Japanese sewing, and other things which only Japanese can teach.

“We think two of them are christians. Kaifu’s wife (who is one of the students) we regarded as a christian before the opening of the school, and another young woman who was favorably impressed before coming to our house, now lives with us, teaches part of the time and receives the benefit of instruction of the school and has since coming we think, been confirmed in the faith, and she has recently appeared twice in supplication in our evening week day meetings; so that you see the christian influence is already becoming quite strong in the school.

“Mr. Kaifu has now left the printing office and is engaged in the school here. Since he became a christian, the office is not so agreeable to him. Some time ago, for example. the men were allowed a half holiday reunion and banquet on the premises. Mr. Kaifu and a few others tried to rule out the wine, but failed. So he stayed at home and did not go for fear they would overpower him and compel him to drink, as he says they often do to people who will not drink without. He teaches four and a half hours and will teach seven if the school increases so that it becomes necessary.”

J. Cosand gives the following interesting account of the young man who is his Japanese teacher: “He was a priest living on the west side of Japan. He was sent to Tokio a few years ago by his city Buddhist brethren, to prepare himself for the priesthood in the Buddhist college here. There are no Christians in his native city, and after coming to Tokio Buddhism did not satisfy his soul, and he determined to find something better if he could, but if not, to forsake religion altogether. He fell in with the Greek church and became an earnest christian and joined them. And let me say, I think it would be hard to find a person with six or eight months’ experience who is more a believer, every whit, than this man, but the outward ceremonies of the Greek church are not satisfactory to him. When he became a christian he was not only like Paul in that he lost his friends, but his property and means of support went with them. All the Buddhists of his city, including his own people, are exceedingly angry with him and have used all their power to get him to return, but failing in this, as a last resort, about two months ago, they sent a man after him; but he was immovable and the man returned in a rage alone, after several

days of unsuccessful persuasion and threats. Since he has been teaching me (three or four months) he always attends our meetings. After three years' preparation he hopes to return home and preach the gospel to his own people if they do not kill him."

This same letter brought to our notice a question of deep importance, not only to us as members of the Foreign Missionary Association, but to all those, here and elsewhere, who are interested in the Friends' Japanese mission; namely, the purchase of property in Tokio, on which to erect suitable buildings for school and other purposes connected with the mission work. The present building occupied by the school is only rented and may not be long under our control, nor will it be large enough as the school increases. Again, people in Tokio who rent houses do not like them to be used for school purposes and there would be a loss of time and additional expense incurred by frequent moving. In the hope of having definite information to give to our Association, J. Cosand has examined several lots offered for sale and has found but one that seems altogether desirable. He describes the situation of this as being elevated, so that the buildings on it would not be likely to be exposed to danger of fire from the city. It stands alone a little apart from the surrounding buildings and has a splendid view out over the bay, and would certainly be very healthy. An expert who was sent to interview the owner and find his lowest price, informs that seven thousand dollars or seven thousand five hundred dollars in gold would secure it to us, if offered. If this could be purchased it would be advisable to erect thereon a wooden dwelling house costing about two thousand dollars, which would answer for school purposes for a year or two, and as necessity demanded, put up other school buildings and use the first for a boarding house and dormitory. Wooden buildings would be one-third cheaper than brick.

In regard to the mission becoming, in time, self supporting, J. Cosand says, "If we except school work and occasional donations for meeting houses, etc., we hope that it will be so, but if we are going to found a school in the capital of an empire, it is very different from going to Africa or some other country where you can have thousands of acres, more or less, just as you please, for mission purposes, and get raw material for building for going after it; but I am inclined to believe that after suitable ground

and buildings are secured and the number of students increased, we can carry it on with but little additional expense to you." In a more recent letter J. Cosand says, "We now have an interesting Bible school of three classes on First day. At our meetings recently there have been from thirty-five to fifty persons present. Our meetings are seasons of great spiritual life and power. Our young Christians have caught the spirit that characterized the lives of the apostles and early christians, and the last First day three of them in company with some others went out on the streets to preach. One of them, who was alone, had a good audience for an hour and a half without being molested by the police, and after he had finished, two or three persons asked to know more and wanted to hear him another time. The other two were prevented by the police from speaking publicly, but they remained and gave out a number of scripture leaflets, and not having enough, one of them divided his Testament among the people.

J. Cosand has found many who inquired about Friends and some who are ready to accept our religious belief. He has established a meeting and this is steadily increasing. At the date of his last letter he mentioned that forty-nine had attended the meeting a few days before and many are looking towards finding a home in our Society. He had found it necessary to have some definite expression of religious truth for those who prefer to become Friends, that they might fully understand the step they proposed to take, and accordingly with the kind assistance of George Braithwaite of London, prepared a "Declaration of Faith" and sent it to America for our approval. It was an excellent paper and quite similar to that which had but a short time previously been prepared by the Conference of Friends which met in Richmond, Indiana, in the ninth month, 1887, and which J. Cosand had not heard of. Had it not been that the "Declaration" issued by the Richmond Conference was generally approved by the other Yearly Meetings of Friends, we should have directed J. Cosand to adopt that he had so carefully prepared. But it seemed undesirable to multiply such declarations and J. Cosand was advised to accept that which had been approved by most of the Yearly Meetings. He did so, and it is now in process of translation.

The account of the boy who has been deaf and dumb from his birth and who received his hearing in answer to the united prayers

of the little band of Christian believers in our mission, has, no doubt, been heard by most friends interested in mission work in Japan. The friends of the lad were so grateful to the God of the missionaries that they brought their idols to J. Cosand and requested that he would burn them, as they had learned about the true God and Jesus Christ, his dear Son, and no longer needed them. J. Cosand, however, thought that the Friends of our Missionary Association would be interested to see them, and accordingly decided to send them to Philadelphia. J. Cosand writes, "So far as we can learn, the boy's hearing has been perfect from the time his ears were first opened, and I am having him taught an hour each morning by my own teacher without charge, and he is learning quite well. Many people have been to see him and the editor of the Tokio Christian published a full account of his healing in his paper, continuing the article through three numbers of the paper. The case has created much interest and many came to witness for themselves the remarkable cure. The idols are pictures in imitation of idol images. They worship these in their homes and the images in the temples. The oldest of the pictures is several years old, the other more modern. They both represent courage and steadfastness by the man who is represented as sitting calmly with the fire and flames surrounding him. The Japanese have what they call the place of honor in their houses, however poor and humble they may be. This is usually a recess in the wall of their best room about two and one-half feet deep and eight to ten feet high. Here they hang their idols or idol pictures and on great days large cakes of cooked rice are placed before them as offerings, with perhaps bamboo or other evergreens or anything they may have to offer to propitiate them."

J. Cosand informed in a recent letter that the week previous to his writing, "five members of the Girls' school, four students and one teacher, besides two other women, making seven in all, gave their hearts to the Lord," and said that while he was writing the letter a man came in from about twenty miles back in the country, bringing his two daughters, twelve and eighteen years of age, begging us to take them to educate and train. He told J. Cosand that he could not afford to pay more than one dollar and fifty cents per month, and if we could not take them he would be obliged to send them to the Roman Catholic school, where they would be

received free of charge. J Cosand has no funds to help such cases and has always thought it best to require a small admission fee of two yen for children entering the school; it is better for both parents and children to encourage a spirit of independence, but he somehow managed to take these girls, or at least one of them.

A young man who became converted soon afterward went into the country, and in a few days, being in much trouble and perplexity, wrote to J. Cosand, saying that on the Sabbath he went to a meeting in the village where he was, and rose and told all the people present that he had given his heart to Christ and become a Christian. Then they asked him if he was a Catholic, but he told them he did not know whether he was a Catholic or what, only that he had found a Saviour, who had forgiven his sins and made him happy. They told him if he were not a Catholic he could not be saved, and this troubled him. He said they persecuted him and nearly killed him. He came back to see me about all this and was at our meeting yesterday. He continues strong in the faith, praise the Lord.

Our dear friend, J. Cosand, finds the work pressing from all directions, and several months ago he wrote asking if there were not more missionaries coming to Japan to assist him. The way did not open at that time for our Association to accede to his request, but since that time the Canada Woman's Foreign Missionary Society has accepted as its missionary a young man named William V. Wright, who has felt it laid upon his heart to engage in foreign mission work in Japan. He is an earnest Christian and seems to be well fitted for the undertaking, and he and his wife are now making preparations to go at an early date to unite with Joseph and S. A. Cosand in their service for the Lord. J. Cosand writes that William V. Wright's presence and aid will be very welcome, and that he is rejoicing in the prospect of a co-worker. Late letters inform of a native Christian, a woman, who is preparing to go out as a Bible reader, which will be a valuable addition to the work.

We cannot speak too highly of the devotion and valuable services of our dear friends, J. and S. A. Cosand; their labors seem to be owned and blessed of the Lord.

We commend them and our mission in Tokio, Japan, to the

loving care and protection and continued blessing of Him who has hitherto helped them and who, through the mouth of the Psalmist, hath said, "Ask of me and I will give thee the heathen for thine inheritance and the uttermost part of the earth for thy possession.

Philadelphia, 3d month, 1888.



Report of Canada Board of W. F. M. S.

BY PHEBE J. WRIGHT.

The thought of an organization originated first in the minds of three devoted sisters in Pelham Quarterly Meeting, and accordingly in the autumn of 1884, the first auxiliary of the Woman's Foreign Missionary Society was organized with just enough members for officers. At Christmas, 1884, our sister, Lida G. Romick of Ohio, attended Yonge Street Quarterly Meeting, and gathering a few of us together, urged us to organize there. We did so, and in sixth month, 1885, the Woman's Foreign Missionary Society of Canada Yearly Meeting was organized.

At this time we were passing through deep waters, the depth of which those unacquainted with our situation cannot understand, in the midst of which was born the Foreign Missionary work.

In presenting a report of our work we feel that we do not stand in an independent position in regard to it. We refer to our work in Southern Tamaulipas, Mexico, which is tributary to and commonly reported in the work of the Indiana Yearly Meeting Board. As our Yearly Meeting has done some work in Mexico through a committee, we wrote to Samuel A. Purdie, asking him if he could tell us of some work which we could take up as our own under his supervision.

The request came to him at the very time when he had under his care, ready to go out, Francisco Pena, a native of whose conversion and call to preach the gospel you are doubtless somewhat familiar. We said, "Send him out." He went through Southern Tamaulipas preaching from place to place, finally settling at Quintero, where a meeting of about sixty members was gathered in during the first year. The need was soon felt for a girls' school. Among the converts was a young woman, Sofia Castro, who assumed the charge of the school, being eminently fitted for

the work. We were informed of the opening of the school, and feeling that this young woman should be supported in her undertaking, we placed the matter before the children of our Bible schools, who heartily took up the work and paid her salary until her marriage with Francisco Pena, when she declined further aid and still carries on the work in connection with our mission there. She meets with many discouragements. Roman Catholic parents have withdrawn their children from the school because the Bible was taught, but others took their places and the work goes on. In writing of her, Samuel A. Purdie says, "Among the wives of our missionaries I know of none better adapted to her work."

Jose M. Garga, another native preacher who accompanied Francisco Pena in the outset of his work, gathered a little church at Antigno Morelos. The native church at Matamoras, through local disaster, were unable to fulfill their undertaking of his support. We appreciated their efforts and supply him with one-half of his salary. Of the character of these two Mexican brothers, we learn that the one is retiring and comparatively refined, yet intensely earnest; the other bold, fearless, with fixedness of purpose, and we believe they have both done valiant work in the mission in Southern Tamaulipas, which work we hope to sustain.

Before Joseph Cosand went to Tokio, many of us felt a longing to send some help to Japan. Friends had no mission there nor any prospect of one that we knew of. We thought of aiding them through the Methodist church of Canada, who have the strongest mission there, but we did not see our way clear to do so; we carried the desire for a year or more. We prayed that the Lord would give us a missionary of our own for Japan. During the missionary revival which swept over your colleges and ours, William V. Wright, then in his fourth year at Toronto University, first felt himself called to this work, his mind being turned toward Japan, and our desires were in the same direction, verifying to us the promise "And it shall come to pass that before they call I will answer, and while they are yet speaking I will hear." He was accepted by our Board, and goes out to the Tokio mission established by our Philadelphia sisters, accompanied by his wife, who is a teacher of experience and an earnest Christian worker at home, and we trust when we meet again as a Missionary Conference, to be able to present a report of their work.

Report of the North Carolina Board.

To the first Conference of Woman's Foreign Mission Association of America :

For years before there was any special effort to organize a Woman's Foreign Mission Association, there was a stirring of the spirit upon many hearts in our midst with something of a sense of the solemn responsibility resting upon all who have rejoiced in the assurance that their sins have been washed away by the precious blood of Jesus, and who in measure realize the lost condition of those who know not the gospel, and are sitting in the gloom of despair, and our obligations to Him who said, "Go ye into all the world and preach the gospel to every creature." Although this sense of duty weighed heavily upon the minds of some, it was rather a slow process to inspire sufficient interest, to organize a Woman's Foreign Mission Association which was consummated in 8th month, 1885, since which there has been an increasing interest.

We believe the great requisite to cause the missionary zeal to spread like a flame in the prairie, is information and agitation of the great and appalling needs of the world. The Juvenile work was first begun in 1886, which is growing in some sections especially. New Garden School has recently organized a department for mission work in connection with the Young Woman's Christian Temperance Union, and is in active operation. Our foreign work has to great extent languished, partly owing to the constant and urgent demands of our own state. Many of those dwelling in the mountain section have little more knowledge of the way of salvation than those in heathen lands.

This department claims much of the missionary effort of Friends in North Carolina. One of the largest quarterly meetings has this

very important field under their especial charge, and keeps a young man constantly engaged there as missionary, as well as others who labor occasionally as opportunity offers.

We, as a Woman's Foreign Missionary Association, are directing our efforts toward supporting and educating a little girl in the Curtis Hussey School, in Mexico; she is considered by Laura A. Winston as worthy, being an intelligent, promising child, makes good progress in her studies, and gives evidence of having accepted Christ as her Saviour, and bids fair to become useful in her native land.

The auxiliary in one quarterly meeting, has chosen in addition the education and support of a little girl in Rachel Metcalf's school at Hashangabad, India. Our Yearly Meeting has furnished from its number three active workers in the foreign field. I refer to Laura A. Winston, Julia L. Ballinger and Gulielma Purdie, who have been abundantly blest in their labors. We acknowledge our financial support to the cause has not been very much, but trust the future will reveal at least a willingness to co-operate in the great work, and hasten the day "When the knowledge of the glory of the Lord shall cover the earth as the waters cover the sea."

M. L. P.



Report of New York Board.

BY ETTA CARPENTER.

Our Glen's Falls Auxiliary was organized on the 23d of first month, 1885, the very day that Dr. Levi Johnson and Delia Rees set sail for Africa, under the direction of Bishop Taylor, for mission work among the Mossamedes. It was organized for their support. There was a deep and earnest feeling in the hearts of the founders of this auxiliary, that Friends called to missionary work in Africa must not be forced to look to Methodists for their support. Our Quarterly Meeting Society and the greater part of its auxiliaries were organized in ninth month, 1886, by Lydia M. Cary, and trace their inspiration to an address of Dr. Levi Johnson, before the Indiana Yearly Meeting. God's plans clashed with ours, and our missionaries were compelled to return; but, as I look at the map before me of this great Mohammedan Africa, that glorious martyr land of the fourth century, which saved the religion of Christ for us while it lost it for itself, because the only land where every believer in a Divine Christ was willing to die for Him, somehow I cannot help feeling that Africa deserves the gospel as no other country does, and that our work there has only "departed from us for a season that we may receive it forever." We felt that our money had been raised for Africa, and that Bishop Taylor could be trusted to use it. We therefore sent one hundred and seventy-nine dollars to the treasurer of the Transit Fund, with the request that it be used, as far as practicable, to defray the expenses of members of our church.

We then turned our attention to the work of Evi Sharpless and others among the neglected Negro-Spanish population and the

Hindoo Coolies of the Island of Jamaica. A total of two hundred and sixty-five dollars has been used, directly or indirectly, for the benefit of that work. Evi Sharpless returned to this country last spring to collect funds for church building in the Island. After meeting with encouraging success in that direction, he has thought it right, in view of providential indications, to devote himself to evangelistic work at home, and others have been sent by Iowa Yearly Meeting to occupy the Jamaica field. Our own responsibility in that direction seems practically at an end.

We have also had the pleasure of contributing thirty dollars toward the recently established work in the City of Mexico. Our receipts have reached a total of five hundred and seventy-five dollars. Three months ago we organized a Yearly Meeting Society with a view to the more rapid extension of the work throughout the Yearly Meeting.

Growing out of our work, without strictly forming a part of it, is a school for Chinese residents in Glen's Falls, in charge of a devoted honorary member of our Society. We propose to extend this feature of our work throughout our Yearly Meeting, wherever there is need of it, and most earnestly recommend it to all. How can we pretend to have the slightest interest in the heathen in China, if we neglect to do all we can for the one hundred thousand Chinese in the United States? There is a truth in that old, stale objection to our every effort to extend the knowledge of the gospel to Christ's "uttermost parts of the earth," unappreciated by those who reiterate it most: "*We have too many, far too many, heathen at home.*"



Report from Kansas Board.

BY HANNAH J. SLEEPER.

It was in 10th month 1885, that the Women of Kansas Yearly Meeting organized a Women's Foreign Missionary Board.

The Yearly Meeting's Foreign Missionary Committee, at that time one year old, turned its work and means over to the Women's Board.

The Yearly Meeting organized what was known as the Alaska committee. Two years previous to the organization of the Women's Board, there were two Woman's Foreign Missionary Societies organized; one at Timbered Hills, in Spring River Quarterly Meeting, and another at Prairie Centre, in Hesper Quarterly Meeting.

Kansas Yearly Meeting is composed of Friends from every Yearly Meeting on the globe. It also has a number of Indian members, and a great many who have had no religious education, and are very ignorant of the needs and condition of the heathen world.

Our work has been chiefly educational, and the little that has been accomplished, has required time, patience, and means.

Our territory is large, and the meetings are situated not only in the state of Kansas, but in Nebraska, Missouri, Arkansas and Indian Territory.

At the present time we have no mission field of our own, and with our little means, it does not seem wise to establish one. We have thought best to unite with the "Yearly Meeting Committee on mission work in Alaska," and have been assisting them to

procure buildings and teachers. Should we continue the work at that place, we will have a department of our own.

We are glad to report that the prospect for a permanent Friends' Mission in Alaska, is very encouraging.

On the 20th of third month, Elwood W. Weesner and wife, and Silas Moon and wife left Lawrence, Kansas, for that place. Silas Moon goes at his own expense. He is not to be directly connected with our work, but is filled with zeal for the Master, and has had experience in work among the Indians. Anna Moon has spent the past year in preparation for Kindergarten, as well as regular school work.

The committee feel that they are the right ones for the work, and look forward with much hope to what they, by the blessing of God, may be enabled to do in this much needed field.

Elwood Weesner especially seems to possess that qualification which Dr. Thoburn tells us a missionary ought to have; that of laying plans, and getting the natives to work.

Very little money has yet been expended. A small school house has been built, and a school kept up for several months last year. It closed in second month last, on account of the inability of William H. Baughan, the teacher, to longer do the work without remuneration.

We realize that we have not chosen a popular field, but one that is "white unto harvest."

Sheldon Jackson's account of the women of Alaska is sad in the extreme. Mothers confess that they often kill their little girl babies to save them from the miseries which they themselves endure.

While mere babies, they are given away to their future husbands, and at the age of twelve or fourteen years, they are offered for sale. For a few blankets a mother will often sell her own daughter for base purposes.

After marriage, the wife is a slave to her husband; he can trade her off, sell her, or kill her, should he so desire, her life being entirely in his hands.

Sheldon Jackson sums up his account by saying, "The women of Alaska are despised by their fathers, sold by their mothers, imposed upon by their brothers, ill treated by their husbands, and cast out in their widowhood. Living lives of toil and low sensual

pleasures, untaught and uncared for, with no true enjoyment in this world and no hope for the world to come, crushed by this cruel heathendom, it is no wonder many of them end their earthly misery and wretchedness with suicide."

Will any say this field is not "white unto the harvest?"

At our last Yearly Meeting, our dear young sister, Amanda Kirkpatrick, offered herself as a missionary, wishing for an opportunity for preparation. We placed her in the Chicago Training School. She does not, at present, feel called to Alaska, her mind being deeply impressed with the needs of China.

The work is the Lord's, and He Himself will lead us in this matter in His own way.



Greeting to our Missionaries in the Field.

Indianapolis, Indiana, 4th month, 4th, 1888.

To the Missionaries in our Foreign Fields :

Dear ———

As we have sat from day to day in the various sessions of this first Conference of the Woman's Foreign Missionary Societies of Friends in America, and have listened to the words which have come to us from your different fields, our hearts have been touched in remembering your faithful work and labor of love among those who have not the knowledge of our blessed Saviour, Jesus Christ.

As we have paused once and again in the business of the meetings for a few moments of prayer on your behalf as your different fields were mentioned, we have felt the loving presence of our Heavenly Father in our midst, and our hearts have been drawn in closer bonds of love and sympathy to yours, as we have afresh realized that there is but one God and Father of us all, and we are all one family in Christ, and our earnest prayers have arisen that the Lord of the harvest field may abundantly bless you above all that you can ask or think, permitting you to feel His comforting and sustaining presence in all times of perplexity, loneliness or sorrow.

Not only as a Missionary Board, therefore, do we greet you, but as a band of loving sisters who desire to stand shoulder to shoulder and heart to heart with you, being all of one mind and one purpose.

We are your sisters, on behalf of the Conference held in Indianapolis, Indiana, from 3d month, 31st, to 4th month, 5th, 1888,

ANN M. HAINES, President,
Buffalo, New York.

ELIZA W. HIATT, Secretary,
Richmond, Indiana.

To ———

Notes from a Lecture on Syria.

BY DR. GEORGE E. POST, BEIRUT.

If you were to establish a school in a village or a town, you would naturally look first to the site for that school; you would want to place it in a central position, where it would reach the pupils that you seek to instruct; where it would be convenient for them.

In the manner and matter of the building, you would have a building that should be suitable for the members of that school, and that would be convenient for the teacher. Then you would be very careful in regard to the teachers; you would select them for their qualifications, their influence, their disposition, and everything that relates to their success, for this position.

You would want the very best text-books, written by the best and most advanced thinkers. So you would carry on a work of this kind by the very best plan.

God once determined that He would establish a school in the world. That school was to be located in a proper and central position for religious teaching, not only for one race, or one age, but for all races and all ages. You would expect that He would select the most central place, and so He has, as you may see by the map. (Referring to map.) It is as centrally located as could have been chosen on the whole earth. Palestine and Syria were the geographical centre. If you will take a radius and describe a circle, you will find that Syria is the most central. It is the meeting place of Europe and Asia, and of Africa. I have said that our school house would have to be an object of care to us.

Now this land in which God has placed the school for the education of the races is very peculiarly adapted to that end.

In the State of Indiana, we have great fertile prairies, and there are some large rivers, but there are no large lakes, there are no great deserts, no great up-lands for the pasturage of cattle and sheep.

The book of Job and the books of the prophets, never would have been written by the inhabitants of this country. The whole of the beautiful book of Psalms would never have been written except by the shepherd boy and mighty King David, of that wonderful country, Palestine; the country containing that beautiful Lebanon, with its cedars; and that sea coast planted with palm trees; those great deserts and great plains. So prepared was God's schoolhouse. It is a little country; not more than one third as large as the State of Indiana.

Not only did God prepare the school house, but He prepared the teachers.

There is Abraham; a famous teacher, who taught by object lesson, and taught by living in a tent. He taught us, by going "out into a place which he should afterwards receive for an inheritance," a lesson of faith. He taught us that there is "a city, which hath foundations, whose builder and maker is God." He took his son and laid him on the altar, that we might know the supreme sacrifice that would come in giving Himself for the salvation of the world. There is Isaac; he taught the power of meditation. He walked with God as he walked to and fro. Jacob taught us an object lesson of faith in God, and to him was revealed a nation of angels, and there was the object lesson of the great teacher, Joseph; he remembered meekly the persecution of his brethren, saying to them after revealing himself to them: "Be not grieved nor angry with yourselves, that ye sold me hither; for God did send me before you, to preserve life;" not referring to the fault of his brethren, but procuring for them a home in the land of Egypt. There was a long line of teachers. That great professor of the law, Moses, the man that wrote the text-book that lasted fourteen hundred years. The text-book that was all that they needed; only Christ himself, who was a philosopher of the law, laid it aside, not to be forgotten, but to be a great teacher still. He brought His book, and we have it to-day.

There was a long line of prophets; then came the sweet psalmist, David. He taught lessons of humility and penitence, and how a

man surrounded by wealth could be overwhelmed with sorrow. He could send his neighbor away to be murdered ; but he taught us the object lesson of repentance, so that his last state was better than his first.

We had Isaiah to write a book about the coming of Messiah. He led the people onward and upward to that which is spiritual.

We had some very curious teachers in that school. There was that prophet, Balaam, who taught by his experience one of the sublimest lessons ever taught ; for God sometimes makes the wrath of man to praise Him. He was a wicked man, who taught in His school. He taught us by Balaam's ass. God can use the feeblest and humblest means to reveal truth to man.

In the fullness of time, Shiloh came ; the very essence of all the doctrines of God as taught in the past. Then from that schoolhouse, went forth the teachers over the world.

Have we nothing more to expect from the schoolhouse that God has with so much care prepared ? I believe there is clustering about it what will make it a schoolhouse for this whole world.

I want to show you how God has been preparing for more than eighteen hundred years, and how He is preparing a long era of light, an evangelical era, which shall be in the land of His choice for all eternity, as in the fullness of time, He prepared the Greek, English, and Latin races.

How often the crescent has opposed the cross or is replacing the cross. The Greeks and Romans were not religious. They believed in many Gods. The Arabic language is a forcible and finished one. The English language is a language of enterprise. It is prevailing and going everywhere ; and so it has stretched over the continent from the Atlantic to the Pacific. If I should go to Pekin in China, I should be able to speak to the thousands of people in Arabic. If I was to go to England I could find people to talk to me in Arabic. Then if I should go southward to Java, or to the Malay Peninsula, I would be able to talk to them. If I were to go down to Hindostan, I should be able to talk, for many people talk in the Arabic language. There are twenty million people there to-day that will pray five times each day in the Arabic language. So in Syria and Palestine, and Egypt, and across the whole desert of Sahara, the Arabic language is spoken. It is a colloquial language. There is no language but the Arabic that is capable of conveying

Hebrew thought. It is one of the most beautiful languages that you could possibly conceive (Repeating in Arabic.)

“*There is no God but God. Mohammed is the prophet of God.*” People listen to that call, and when they hear it for the first time, they are very much impressed by it, by the reverence with which the words are pronounced. In the land in which our Saviour lived, that language is spoken.

But when the young men finished the course in our college at Beirut, they had no literature with which to keep up their studies ; so the English was adopted that they might have every means with which to pursue their studies. I have thought when the English government took possession of the Island of Cyprus, within sight of our college at Beirut, that it cannot be chance ; I saw something prepared by the knowledge of God. It brought the English language side by side with the Arabic language. I have nothing to say about the justice of that act. It is not for us to question how He accomplishes His purposes, but He does it ; He uses the wrath of man to praise Him. So the English conquest of India, which started in the East, is of the greatest significance to-day. Now these two languages and these two races, being brought into such close connection, are to have a mighty influence in the spread of the gospel.

Are the Arabic people going to accept the Christian religion from the English? I believe they will.

The work in Beirut College is already having a great influence with the people ; the leaders in the mission being strong and devoted Christians. Young men are being educated and becoming doctors, and ministers of the gospel ; their bodily wants are not only attended to, but they have the gospel preached to them.

There is a beautiful little hospital in Beirut. I wish that I could take you and show you what a beautiful spot it is. Twenty-eight hundred feet above the sea. The school building and hospital are in a grove of pine trees. Around this schoolhouse and hospital are fruit trees, which are kept with nicety and order. This is a great object lesson. A native paper, the editor of which is a Roman Catholic, contained a description of that school. He was so impressed with the beneficent work, that he commended the efficiency of the whole enterprise, and said, it was a great blessing from God to his native land. Other papers made

a note of it, which shows that the thing has taken effect. You have another down near Jerusalem. I am prepared to testify that they are doing a good work for Jesus Christ. We are working side by side with you there. We are training young men that you are employing in your schools.

I have brought with me here a few catalogues, and would be glad to have you help yourselves at the close of the meeting.

Being more familiar with those that are in the college, I wish to take a few of these names and read them to you, and point out to you what these different graduates are doing, that you may judge for yourself.

No. 1. (Pronouncing the name.) He lives at the sea-port for Jerusalem. That young man sees six thousand patients every year. Nearly all of those are Mohammedans, and every soul of those has the gospel preached to him. The word "doctor" means with us, a person who has been taught. The Mohammedans have another meaning for it. It means a wise man. The word has, you see, a different meaning; he has, according to them, wisdom in him. They respect a doctor more than we do here; then, too, they respect his work.

No. 2. He is a lawyer; and you know how corrupt a lawyer often is, and how often judges are bribed, juries and witnesses are hired to falsify, and how hard it is for a man to stand against bribery and corruption. Here is a christian lawyer, who is able to stem the tide of corruption.

No. 3. He is now a preacher and pastor of a native church. Only think for a moment of the great influence for good that man has in that country.

No. 4. He is the editor of a scientific paper. You know what a very bad thing science is if falsely taught. "Knowledge puffeth up, but charity edifieth." The editors of this paper hold God's word in one hand and science in the other. The good influence of this journal extends over the Atlantic Ocean to the Mediterranean, down to Zanzibar. They are there to defend the proper relation between science and religion.

That young man has charge of all the literature that comes out from the Roman press. There we have bibles and hymn books and scientific books. We have a regular religious paper, a child's paper and a great list of publications. His influence goes over

the whole world. Many of these young men are wealthy. They are just as independent as you are. They are receiving large salaries, and they earn them. These are no rice christians to whom a little rice can be doled out. They render excellent service; it is worth the money. If I could put them on the platform here, any one of them could make a better speech than I can. They are men of influence and mark in their country.

I failed to tell you of the visit of a little man, who claimed to be the descendant of Saladin, the great sultan, who lived at Damascus. After years and years that family declined; but they still retain their family pride. They were scions of the ancient stock of sultans. The old man, with a turban on his head and a girdle around his waist, came tottering one morning into the clinic room of the hospital. He told me his name, and said he belonged to the family of Saladin. If he had seen me in his own village he would have called me a dog. He came there because he was blind; he had cataracts, and by the blessing of God, he saw. He came afterwards of his own free will and listened to the preaching of the gospel. He was very grateful to me on account of his cure, and one day he seized my hand and covered it with kisses. A missionary who is not a physician cannot accomplish so much. The physician can go anywhere. I was called one day to the bedside of a rich prince, who had taken refuge in Syria. This man came out and stopped the massacre of christians in 1860. When thousands were being killed and many more would have had to suffer and lose life, this man, whose followers were Mohammedans, stopped the massacre of the people, and everybody in Europe eulogized him. In his last illness I attended him. Just before he left Beirut, I performed an operation on him. His own physician had said that the hand must be amputated. I was enabled to save it. He was very grateful to me. He visited at my house. One day he came to me and said, "I want you to do me a favor; I want you to send me some doctors from your college." "Why do you want them from my college?" I asked. "I am going to throw out my Mohammedan doctors. I want your men because you train their consciences." He turned out his whole force. And there these christian men are to-day in the service of a Mohammedan college.

At the time of the Soudan expedition, they sent to the college

for translators, and twenty-three of our young men went into the service in that field.

There are a great many of these graduates who are in the Civil Service.

But the subject which interests you very greatly is the status of woman : What is the status of woman in that land?

No people can ever rise above the condition of its women. We cannot have children rising superior to their mothers. Without a thorough knowledge of the Mohammedans you would say that the men are a great deal better than the women. They go into the mosque looking very venerable and reverential, and their tone is very solemn as they pray. Their religion has a great many of the good qualities of ours. They have it from the christian. They have his eternity ; they have his spirituality ; they have his truth, and they have his mercy. Their theology is all right, except that they deny the atonement of Jesus Christ. When you come to the doctrine in regard to woman, that is just as bad as it can be. I do not think that Mohammedans say that "a woman has no soul." They treat them as if they did not have one. In all that country the women do not go to church at all. Even at a funeral you will see the women marching behind the men. The men go in and bury the body, then turn away with their cold fortitude. When they are gone the women go in and weep and wail. According to the Koran, woman may be a higher servant of the faithful in heaven. Suppose that this were all that you could look forward to ; I do not believe that you would want to go. You would be glad if you could be annihilated. Women try to do the duty that they feel they ought to do ; then they dismiss the whole subject from their thoughts. Woman is to take care of her household, and she must obey her husband ; that is all that she is worth. They are very jealous of the boys. If a boy becomes a christian he at once is lost to the Civil Service. If a Mohammedan is converted to Christianity he is lost to the body politic. As the women are not much concerned in religion, they will let them go to the school for a few hours a day, where they get some prize or little gratification. In this way we have gathered hundreds of these Mohammedan women and girls together.

When the Mohammedans began to know that their girls wanted to learn, they began to think about establishing female schools.

They established what they called a female educational society; and as they did not have any girls that could teach properly, they had to call to their aid the christian girls.

We may thank God that the gospel is preached, and the mind is prepared for the receiving of the gospel. The gospel will reach the land through the women. The spiritual life will enter through the women.

I want to speak a word or two in regard to the spread of Mohammedanism in the world. It is true that Mohammedanism is making some advance in Africa; but there is not at present the rapidity in the spread of the Mohammedan religion that there is in the Christian religion where there is equal opportunity for its spread. The people of Turkey have not advanced much the civilization of the world. The system of government is founded upon false faith.

We are trifling with the missionary work in Africa; we have not been doing it as if we meant anything. Have we ever thought why God placed us here? He did not put us here to roll up mountains of wealth.

A man of wealth built a certain establishment; he was applied to for the missionary work. He said that he could not give any money. "I do not want to pay anything out of my capital, and it will take about all of my income for two years to pay for the erection of this building; I cannot spare any money." They deny the cause of Christ that roll up their capital out of their income. It is unchristian; it is defrauding the heathen. A christian who takes upon himself the vows of service and dedicates his talents, his influence, his possessions to that service, and then turns from the performance of those vows, is like Ananias and Sapphira, who took back a part of the price.

Until the church of Christ turns from this unfaithful stewardship, the gospel cannot be spread as it ought to be. Our giving is not worth anything unless we feel it. There are some men who would not feel the tenth. There are some men on whom the tenth would be a burdensome load. There are some to whom one-fifth would be but a little, and there are some to whom nine-tenths would be the proper portion. Jesus Christ has use for a good deal of money. He gave until He felt it. He felt it when He left His Father's bosom and His home in heaven. He felt it when

He left heaven and came to this world of sin. He felt it when He was a poor boy; when He was among those who despised Him. He felt it when He was rejected by His own people. Notwithstanding His heavenly authority, He was to be taken as a person who had interested motives; that He wanted to make Himself a king. He felt it when His brow was pierced by the thorns. He felt it when they drove the spear into His side, and when He cried out, "It is finished." He felt it at Gethsemane, and in the dark tomb. We must give until we feel it, if we would convert the world to Christ.



Notes from a Lecture on The Women of China,

BY DR. V. C. HART, CHINA.

I listened with the greatest interest to the letter from Miss Butler. I never have had the pleasure of meeting her, but know something of her from what individuals have told me. As I came down the river from Nanking Miss Butler was going up. I saw the steamer as it was plowing up the river. I am extremely sorry not to have met her.

It seems that I ought to devote a few moments to that great city, where so great and important a work is going on. Nanking is in a very central position, in the center of China, as you see on this map (pointing to map); two hundred and ninety-nine miles from the mouth of the river, which is three thousand six hundred miles in length. It is one of the most important points for evangelistic work. Those of you that have read the history of Nanking know that it has had one of the most illustrious histories of any city in China. For much of the time it has been the capital of that part of China. From about 221 A. D. to 300 A. D. the capital was removed to other points. In 277 A. D. Nanking became very important. At that time the celebrated empress Hounging resided at the port of Honan. Her influence spread over all that part of the country.

In 502 A. D. the emperor himself was converted to Buddhism. This emperor became so infatuated with his new religion that he neglected his people to go and dwell with the priests. His grandees brought him back two or three times from his seclusion. He was finally starved to death by a usurper. From that time

until 1368 there was no capital at Nanking. In 1368 a great emperor took possession of Nanking, the walls of which were twenty-eight miles in extent and from sixty to ninety feet high, made of brick and stone. The city is divided and subdivided by streets and canals. Now, this city from 1403 on until 1853, was without any king or emperor. At that time, if we had been there on that broad river, we might have seen five kings coming down upon this city. These five kings, with their fifty thousand men, invaded the city of Nanking at this point (pointing to map). They destroyed every monastery in the city. Thousands of women and children were killed. They reigned here eleven years, or until dissensions arose among them. After these dissensions the English, who were in Shanghai, took the city by force, and destroyed the power of the rebels. Nanking was the place where the great treaty was formed between England and China. Up to that time she had listened to no foreign power of any kind. Nanking, with all the officials, came out and acknowledged that England had defeated China. Taking all this into account, Nanking is a place of importance. The Chinese look forward to it as the capital of the empire. The population now is about five hundred thousand.

It was not until 1869 that missionary work was commenced in this city. The Scotch general who went to Nanking was not able to rent a house within the city. Finally, they allowed him to take possession of the Bruim tower. He took up his abode there, and distributed tracts and did what he could for the cause of Christ. He died, leaving his widow in China. Other devoted men followed; some sickened and had to give up the work, others died. In 1875 and 1876 some Presbyterians went there and worked for a year and a half. Later on, in 1880, they reopened the work, and from that time until now the work has continued without interruption. At that time I made an appeal to the Methodist church, that they would send some means so that I could open out this great city. My appeal was not granted. The means could not be obtained and men could not be had in sufficient numbers to go out to this great field of labor. I prayed that they might be sent. In 1881 I presented the case to the Board, and they said that if I could get sufficient funds to establish a hospital at Nanking, the Board would take up the work at that point. In

reply to a letter of my own dear wife, in which she presented the case to Mrs. Philander Smith of Oak Park, Illinois, ten thousand dollars was given; and at last I was permitted to see the work commenced at Nanking. I thought that the city authorities might be willing to give me land upon which to erect the hospital; but I did not succeed in obtaining it. They said, "We have given sufficient land for Christians, we shall not give any more land to Christian missionaries in this city." I began to think that the donation would be lost to me unless God opened a way. They had decided that they would not allow any more missionaries to dwell in the city. In 1873 I moored my little boat in this canal (pointing to map) and sat down to plan out the opening of Nanking to the influence of the gospel more fully. I studied the city. I sent natives that they might intercede. A few months later a Christian informed me that he owned a plot of land which was situated near the city. I purchased that little plot and added to it until I had sufficient land on which to build the hospital.

We told the natives that we came there to erect a hospital that we might do the people good. When my friend went to an officer of the city to have the deeds sent to the Viceroy, he threw them one side and said, "I will not present the deeds to the Viceroy." Then this friend said, "I will present the deeds to him; I will stand back of you, if you will go to the building site and commence working. If the officers require you to stop, do so." We dug trenches around the land, but before we had dug long, I was stopped in my work. The officers told me that there were five hundred people in that part of the city that opposed my building there; that it would be impossible to get any land. After a long time the Viceroy wrote to me that an exchange might be made. Word came from an official that he was "ready to give me an exchange. Would I go and look at it?" I gladly went with him and selected the site upon which our hospital was built. It had taken me more than two years before this enterprise was completed. It was a comfort to my soul when I saw the corner-stone of that hospital laid. We were permitted at last to erect a hospital that would do that people much good. While I was building, a message came to me by a father that some fifteen or twenty people were drowned. He led me to the house, in which he said was his little boy with the others. He wished that I could bring him to life.

We went to the little lad but saw at once that he was dead. Some I found that I could save. The people were very grateful, and I had plenty of work to do after that. The remarkable work in Nanking had commenced, and Mr. Beebe had arrived.

I congratulate you that you have a representative in Nanking. She has not spoken in her letter too highly of Mr. and Mrs. Beebe. They have worked marvels in that great city. Being without my wife and children, preaching in the cities, and living in Chinese houses, I have found it a heaven to my soul, the home of these good people; and have taken up my lodgings on that street. They are people that will lead Miss Butler in her work. Not only will they understand her, but they are generous enough to aid her.

But as to the women of China. It is here as it is in all heathen countries. Their condition is degraded and far below that of the men. The Chinese woman from the very beginning of life is fettered in every possible way in her development. We know that, while not a very great percentage of them are destroyed at birth, yet from the age of three to eight, they are tortured in the binding of their feet. I had my heart deeply touched one day by the cries that came to my ears as I was passing a little bamboo dwelling. I entered and found a poor little girl sobbing bitterly. She could not bear the bandages on her feet, and was pleading that they be taken off. Her mother answered, "No, they could not be taken off." I have been asked by some if it was really a torture—this binding of the feet. If any one could look upon the feet of these poor Chinese children, they would not need to ask that question again. They are obliged to walk on the great toe, which is turned under, with the nails penetrating the feet. Were you to see it you would know that it must be most painful. Another question asked is, "Is betrothal anything worse than in any other countries?" At the ages of one, two, three, four, five, six, seven and eight, a girl is betrothed and is a mere slave, or under servant, until she is married; in fact, all through life she is subjected to the most menial service.

I have seen articles in the New York papers, about the pleasant homes of China, that they were quite as pleasant as here. China is a great empire, and the condition differs somewhat; what prevails in one province does not prevail in another. It has been

my privilege to travel two thousand miles into the interior of China. All through these provinces I found the women working in the fields like men.

Confucianism prevents the women from taking any part in religious service. Buddhism is working some good for China. It has done something to ameliorate the condition of women. They are privileged to enter the places of worship ; a great favorite among them is the Goddess of mercy. I looked through the prayer book, and found that any good man that will say so many times, and when dying, hold on to the name of Amelabota, that man will be translated. Any woman, believing and holding on with faith to the name of Amelabota in prayer until death, will be translated to the western heaven. No other religion holds out that hope for woman. Buddhism does hold out some hope to woman, that she may enter paradise. I went to an old priest one day and asked him if any man could escape transmigration by repeating the name of Amelabota ; and called to his mind the promise of the prayer book.

He thought that it might be possible after seven births, or transmigrations through the world, to enter the happy land. I told him how much more easy it was to reach that land by the way of Christ, who suffered once for all for the sins of the whole world, and explained to him the plan of salvation by Jesus Christ.

The Great Commission.

BY DR. J. M. THOBURN.

I love to think of this commission as the farewell commandment of our Saviour, given on several occasions, but repeated for the last time on Olivet, just before the shadowing cloud received him out of sight. It was a command, not an exhortation, and to all believers has the force of a solemn command, directly from the lips of the Master himself.

In connection with this we may note :

1. It was world embracing. Every nation, and tribe, and kindred, and language, and people were to be reached. Every reference in scripture to the extent of the Saviour's kingdom is made in the most expressive language, so that no fragment of the race can be excluded therefrom. Hence, it is vain, and to my mind amazingly presumptuous to talk about our obligations being limited to the "heathen at home," as so many do. We have no right to set any limit to that which Jesus made to embrace the whole wide world.

2. The work is to be thoroughly done. It will not suffice to send out a few men or women to preach the gospel within the bounds of a nation. The master's directions are most explicit; *to every creature*. I find a notion widely prevalent to the effect that the end will come as soon as the gospel is preached to all nations, and hence all haste is made to thrust out a few missionaries into every nation to hasten the final consummation of all things. But this is trifling with a solemn duty. Jesus does not care for mere forms. He wishes his gospel to be carried to all nations in very deed, and wished "*every creature*" to hear its glad sound. Up to

the present hour, not a single nation under heaven has been preached to in the full measure specified in the command.

3. This preaching must be Christ's message, not the mere perfunctory delivery of sermons. The gospel is the holding up of Christ himself. A man is faithfully preached to, when he is made to hear, and intelligently understand that Jesus Christ lives, lives with power to save, and personally calls upon Him to repent and be saved. In the proper sense of the word, but very few persons have up to the present time had the gospel preached to them with such fullness and clearness, that it could be said that nothing has been kept back from them. God's plan is that this gospel shall be carried to "every creature," and proclaimed so clearly that there will be no excuse left to those who reject it.

4. This commandment stands in a peculiar relation to Pentecost. It is inseparably connected with that great event. But for it, there would have been no Pentecost. The spirit was given that this great commandment might be executed. Those who seek for the baptism of power, should remember that this baptism was first given, and is still given, primarily to qualify the church to evangelize all nations. And in like manner, those who are eager to see the world evangelized, should remember that such a consummation means a universal Pentecost upon the nations.

5. The work set before the servants of Jesus Christ can be accomplished. This commandment was never given like the Jewish covenant; to end in failure. The gospel is not only to be preached, but the nations are to be made "disciples," or in other words, are to be christainized. We should address ourselves to our task as if we expected victory. Those who expect failure, will have their expectations fully met. It is a very great mistake to assume that the gospel will be preached to the nations solely to add to their guilt, or, as some are fond of saying, "for a testimony against them." That it will be a testimony against many is but too certain; but that this was the whole object and ultimate end of the gospel is a proposition which to me is simply monstrous.

The promise which had its first fulfillment, but not its complete or ultimate fulfillment, on the day of Pentecost, was that the spirit should be poured out upon "all flesh." He was poured out on that memorable day upon a notable assembly, but surely not upon all flesh. The great Pentecost is still in the future. That which was

witnessed in Jerusalem at the beginning, is yet to be witnessed in like power on a scale which will embrace the whole world. God is preparing the way rapidly, and effectually for such a great consummation.

Wherever a little band of prepared and expectant believers is found, there a Pentecost may be expected, and if one such event shook Jerusalem, one such in every town would shake the whole world like a mighty earthquake. At this very day there are probably not less than one hundred thousand such bands scattered over the world, and God is adding to the number every day.

Some of you will live to see the day when there will be one million such bands scattered up and down among the nations, and when that day comes an outpouring of the spirit upon all flesh will mean the rapid and complete overthrow of vice and error, and the coming of the kingdom of God with power among men. God has sent forth his word, and it shall not return unto Him void. It shall accomplish that which pleases Him and prosper in the thing to which He sends it.



Development of Gifts.

BY LIDA G. ROMICK.

1st Timothy, 4:12-16. 1st. "Give attendance to reading."

How shall we read? Read prayerfully, carefully, systematically. Set apart sacredly a portion of time, be it ever so brief, to be spent in reading, *for mental discipline and for spiritual profit*, to replenish the treasury of knowledge from which the Holy Spirit may draw in the Lord's service.

What shall we read? First, read our Bibles. Not only shun all pernicious and sensational literature, but forego much that might be instructive and edifying in order to gain time for scripture study and *helps thereto*. "Christian people might better be playing jackstraws than reading many of the things they do read."

2d. "Give attendance to exhortation." Timothy's gift was that of the ministry of the word, therefore Paul encouraged him to give attendance to exhortation. Exercise develops the arm of the laborer and makes it strong and sinewy. Every gift *used* must grow and develop. Gifts unused will be dwarfed and loss will be suffered, both by the possessor and those who should have been ministered to. That we have but one gift is no excuse. He who has but a small capital does not put it away that it may increase, but begins to trade with it carefully and wisely, and so adds to his resources. Do not wait for great opportunities, but, as the old English motto says, "Do ye nexte thyng." Doing God's will in small things is the best preparation for doing it in great things. Talents of any kind develop most rapidly in times of self forgetful exercise.

3d. "Give attendance to doctrine." Every Christian worker should make special study of the fundamental doctrines of the

gospel, and these will be found a grand factor in the development we seek. "Meditate upon these things; *give thyself* wholly to them, that thy profiting may appear unto all."

"In a napkin smooth and white,
Hidden from all mortal sight,
My one talent lies to-night.

"Mine to hoard or mine to use,
Mine to keep or mine to lose;
May I not do what I choose?

"Ah, the gift was only lent,
With the Giver's known intent
That it should be wisely spent.

"What will be my grief and shame,
When I hear my humble name,
And cannot requite his claim!

"One poor talent, nothing more!
All the years that have gone o'er
Have not added to the store.

"Lord, Oh, teach me what to do!
Make me faithful, make me true,
And the sacred trust renew,"



Letter from Hettie Butler.

The following communication from Hettie Butler was prepared at the request of the Ohio Board, and arrived shortly after the Conference closed :

Nanking, China, February 24, 1888.

Dear Sisters :

I send you greeting from the "uttermost parts of the earth," assuring you of my prayerful interest in this our first General Missionary Conference. I can but think it is among the important beginnings by which we are to find and take our place among the field laborers in heathen lands.

When I think to give you my impressions of the work as I find it about me, I am almost in despair and can only pray that the Spirit will take of the needs and show them unto you. Wherever I go in China I find a feeling of expectancy as to the near future of the empire. This is not confined to Christian believers, but is found among all who have watched the tide of events. Whether we see God in it or only human agency, we still feel that we are moving toward a near crisis. While to us, things seemingly move very slow, the more we see and are able to measure the magnitude of the issues held in check among this innumerable people, the more we say and feel that it is well.

If to-day God's providences should turn these millions over to the church even to the extent seen in our neighboring Japan, what could we, what would we do with them? As humiliating as may be the confession, we well know that as Christians we are not ready for these momentous responsibilities. But the Lord would not have us dismayed or discouraged, for upon every side He is coming to the help of His people. In the home land by great ingathering into the church, and here by removing every obstacle both great and small, allowing us free access to the people.

China's day has been long in coming, but its light is surely rising. This old, old nation that was old when Christ was on earth, is yet to have the morning light.

While every city in the whole empire is open and inviting you to come, to us of Nanking the outlook from this point presents some worthy considerations. Nanking is among the first, if not the first, centre of learning. Its people are intelligent; the women especially are quite above the average, some attention even being paid to their education. The Viceroy, whose seat is here, has jurisdiction over three of the most populous provinces and is second only to the rulers at Peking.

It is reported that we are to have a college established by American enterprise, but we think it will go to Canton.

Railroads are coming slowly, but telegraphs are an established thing; they connect different yamens here in the city, as well as afford communication to ports up and down the river.

As for health, all can be said for Nanking that can be said for any Chinese city. With care and prudence, the missionaries have had a very high average of health for years. The Nankinese dialect is perhaps the most easily acquired of any in the empire, which is not the least of our advantages.

I do not find things as I had expected, but in almost every instance much more hopeful and encouraging. I feel that it is a glorious opportunity, not only for myself, but for my church. "Behold, I have set before thee an open door."

Praying that the wisdom of God may direct your entering in, I remain yours in the fullness of the blessing of the gospel of Christ.

HETTIE BUTLER.



Baltimore Foreign Mission Greeting.

The following extract is taken from *The Christian Worker*, dated Fourth month, 26th, 1888 :

“Baltimore Foreign Mission Committee prepared a letter of greeting to the Woman’s Missionary Conference, and mailed it to this office in time to have been received before the departure of the delegates from Chicago to Indianapolis. It has not been received, and is supposed to have suffered the fate of many other letters addressed to us and to Esther T. Pritchard. It is much to be regretted as Baltimore Friends very especially desired to express their sympathy with the Conference, and the committee held an extra session on purpose. Eliza H. Thomas of Bellefonte, Pennsylvania, a member of Baltimore Yearly Meeting, attended the Conference, but her purpose to go was not known in time to entrust the greetings to her care.”



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On page 111, 3rd paragraph, the word *forget* should have been forgot.



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